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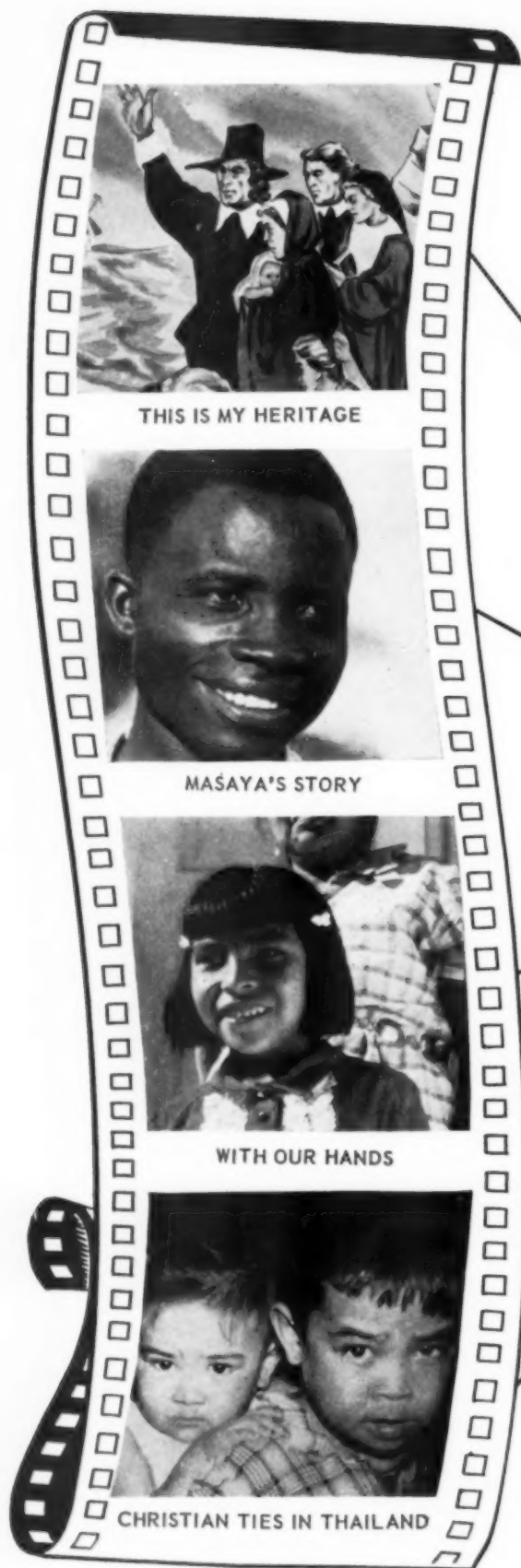
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Courses

HISTORY OF BAPTIST MISSIONARY ENTERPRISE, by Ervin P. Y. Simpson, M.A., B.D., Th.M., Th.D., F.R.A.I., Professor of Church History.

THE THEOLOGY OF THE OLD TESTAMENT, Reidar B. Bjornard, Cand. Theol., Th.D., Professor of Old Testament.

A CLINIC ON PREACHING, Gene E. Bartlett, A.B., B.D., D.D., Lyman Beecher Lecturer, Yale, 1961; C. Oscar Johnson, B.D., Th.M., LL.D., Instructor in Homiletics and Evangelism; Ada Grace Cralle, B.A., Professor of Public Speaking.

Seminars

THE YOKEFELLOW GROUP IN THE LOCAL CHURCH, Cecil Osborne, B.A., B.D., D.D., pastor, First Baptist Church, Burlingame, California.

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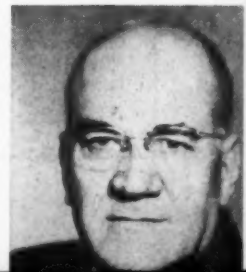
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MISSIONS

AMERICAN BAPTIST INTERNATIONAL MAGAZINE

Vol. 158

April 1960

No. 4

Founded, 1803, as *The Massachusetts Baptist Missionary Magazine*. In 1817, name changed to *The American Baptist Magazine*, and in 1836 to *The Baptist Missionary Magazine*. In 1910, when combined with *The Home Missions Monthly*, name changed to *MISSIONS*.

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Who's Who IN THIS ISSUE

GLEN H. BRADFORD is director of Indian work of the American Baptist Home Mission Societies.

MARIVENE MILLETT BROWN (Mrs. Lawrence Brown) is a member of the First Baptist Church, Midland, Mich.

WILLIAM F. DAVISON is associate director of field service, Colgate Rochester Divinity School, Rochester, N.Y.

LOWELL RUSSELL DITZEN is the minister of the Reformed Church, Bronxville, N.Y.

KENNETH P. LOSH is an American Baptist missionary in Iloilo, Philippines.

RUTH B. McKINNEY (Mrs. Wade McKinney) is vice-president of Christian service of the National Council of American Baptist Women.

ALVIN C. PORTEOUS is a professor at Linfield College, McMinnville, Ore.

PEARL ROSSER is president of the Baptist Missionary Training School, Chicago, Ill.

VICTOR F. SCALISE is minister of the Calvary Baptist Church, Lowell, Mass.

MINNIE S. SEARS (Mrs. Charles H. Sears), a former American Baptist missionary, was before her retirement the American Baptist Foreign Mission Societies' secretary for Japan, Hong Kong, and the Philippines.

EDMUND C. SHAW is the secretary of the department of films, Council on Missionary Cooperation, American Baptist Convention.

BURTON E. WEIDMAN is an American Baptist missionary in Bhimpore, in the Bengal-Orissa area of India.

The Cover

These Franklin College students are having "the time of their lives"—harmonizing around the piano, enjoying Christian fellowship, and just being together in an atmosphere of good will and brotherhood. Scenes such as this, which may be found in all our American Baptist schools and colleges, constitute the "plus" in Christian education in our day.

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Cover, Byron C. Nash Studio; p. 4, (bottom), American Baptist News Service; p. 17, Photo-Art Commercial Studio; p. 22, Erich S. Herrmann, Inc., New York, N.Y.

April Quiz

1. Name the Smith College graduate who responded to a call to become a teaching missionary to Japan in 1890.

2. Thirty-eight American Baptist churches, with a membership of (1) 15,954; (2) 11,050; (3) 12,295 make up the Baptist Union of Rochester and Monroe County. Which is correct?

3. Who is the author of *Authority and Power in the Free Church Tradition*? and on which page in this issue does a review of the book appear?

4. The Christian college is not in business primarily to liquidate ignorance on a mass scale. It is in business to help individuals develop to the fullest possible degree their God-given capacities of intellectual understanding, — — — — —. Fill in the blanks.

5. From which school were 551 home missionaries, 121 foreign missionaries, 64 directors of Christian education, and 61 wives of Baptist ministers graduated?

6. The names of three schools for girls in Japan are: Soshin, Shokei, and Hinomoto, with a total enrollment of (1) one thousand; (2) five thousand; (3) three thousand. Which is correct?

7. The American Baptist Home Mission Societies appointed an American Baptist pastor to organize new congregations in new or under-churched housing areas of the South. Name the pastor.

8. A dispensary will be built to help care for patients in the leper colony at Jorhat, Assam, India. In whose memory will it be built?

9. The old First Baptist Church, Rochester, N.Y., did not perish from giving members and money to start new churches. What is happening today under the leadership of C. Everhard Deems?

10. The number one problem at one of our mission schools is how to keep a full staff of ten teachers, because they simply cannot afford to meet current wage demands. Name the school.

11. At the annual school of missions of the First Baptist Church, Taft, Calif., the total attendance was (1) 575; (2) 1,031; (3) 972. Which is correct?

12. It is startling what American people annually spend for education and other things. What is spent on liquor and tobacco, and what is spent on public and private education?

13. The Christian witness has been presented with telling effect by Church World Service. Where is the Faith Hope Nursery?



WILL WE RUN OUT OF COLLEGE TEACHERS?

Possibly not. Chances are, there will always be someone around to fill classroom vacancies. But, unless drastic improvements are made in faculty salary scales, quality is bound to drop.

How can it be otherwise?

As one young Ph.D. sums it up, "We want to teach and we want to do basic research. But industry offers us twice the salary we can get as teachers. We talk it over with our wives, but it's pretty hard to turn down \$10,00 to work for less than half that amount."

Would you?

Small wonder, then, that more and more qualified teachers, dedicated but discouraged, are leaving the campus each year for better paying jobs in business and industry. And, in the face of this alarming trend, college applications are expected to double within ten years.

Just where will the teachers come from?

According to a report of the Carnegie Foundation for the Advancement of Teaching, "This great flood of youngsters will be taught — taught well or badly. And the demand for teachers will somehow be at least partly met — if not with well-prepared teachers then with ill-prepared, if not with superior teachers then with inferior ones."

Not a very rosy picture, is it?

As a nation whose destiny depends on the maximum development of our human resources, we must put a stop to this nonsense. You *can* and *must* help. Support the college of your choice so that it can pay fair, competitive salaries to its teachers. Then encourage talented young people to pursue teaching careers. The rewards will be greater than you think.

Franklin College
Franklin, Indiana

Answers to Quiz on page 46

Newsbriefs

Valley Forge Financing Assured

Money for long-term financing of the American Baptist administrative offices at Valley Forge, Pa., has been assured at a favorable rate of interest. The Metropolitan Life Insurance Company has agreed to lend \$4-million, to become available when the building is occupied, and to be repaid in twenty years. The Fidelity-Philadelphia Trust Company will lend an additional \$2-million, to be repaid in ten years. Conferences continue with four boards and societies of the convention toward a successful completion of documents making available up to \$2-million for purposes of construction and permanent financing. The grant of land by The Board of Education and Publication is valued at a half-million dollars, making a total of \$8.5-million for the project. Careful negotiations with lending institutions have effected a saving during the amortization period of well over \$1-million.

Haselden Accepts Editorial Post

On March 1, Kyle Haselden, pastor of The Baptist Temple, Charleston, W.Va., since 1954, became managing editor of *The Christian Century*, editor of *The Pulpit*, and professor of homiletics on the federated theological faculty of The University of Chicago. Dr. Haselden is a graduate of Furman University and Colgate Rochester Divinity School. He received an honorary D.D. degree from Morris Harvey College in 1956. He has served



Foote Memorial Church, Osaka, Japan, made possible by more than \$10,000 from Kansas Baptist women. Named for the late John A. Foote, who, with Mrs. Foote, was American Baptist missionary to Japan almost forty years

other pastorates in Yonkers, N.Y., Minneapolis, Minn., and Rochester, N.Y. In 1959, he published a book, *The Racial Problem in Christian Perspective*, for which he recently received the annual Brotherhood Award in the field of nonfiction.

Extension Pastor For Southern States

William B. Hill, an American Baptist pastor, has been appointed by the American Baptist Home Mission Societies to organize new congregations in new or underchurched housing areas of the South. Lincoln B. Wadsworth, secretary of the division of church extension and edifice funds, announced the action. The appointment of Mr. Hill came as the result of numerous requests from American Baptists living in the Southern states. In appointing Mr. Hill, the Home Mission Societies chose a man with

personal and academic background in both North and South. A permanent pastor will be called to each new church as soon as it becomes well established. Mr. Hill has been pastor of the First Baptist Church, Joliet, Ill., since 1952. He served previously as pastor of the Columbia Baptist Church, Seattle, Wash., from 1940 to 1942, and from 1945 to 1949. He served as an Army chaplain, from 1942 to 1945, and saw extended service in the Pacific area. While stationed in Australia, he preached in churches of many different denominations.

Bartlett to Head Colgate Rochester

Gene E. Bartlett, pastor of the First Baptist Church, Los Angeles, Calif., since 1953, has been named president-elect of Colgate Rochester Divinity School, Rochester, N.Y., to succeed Wilbourn E. Saunders upon his retire-



Mr. and Mrs. C. F. Wong have made substantial gifts to the Baptist cause in Mexico. Their candy factory in Mexico City was of great interest to board and staff members of the American Baptist Home Mission Societies when board met there recently. Girl in foreground decorating Easter eggs



Roberto Porras Maynes, first full-time executive secretary National Baptist Convention, Mexico, speaks at rally during meetings of board



Gene E. Bartlett

ment, January 1. Dr. Bartlett, starting his relationship with the school on June 15, will be inaugurated early in 1961. The president-elect is a graduate of Denison University and of Colgate Rochester Divinity School. He received an honorary doctor of divinity degree from Denison University in 1952.

Service Pins Awarded Missionaries

Six American Baptist medical missionaries received service pins during and following the board meetings of the American Baptist Home Mission Societies in Mexico. Recipients were: Ota G. Walters, head of the Baptist clinic, Miahuatlan, Mexico; Reba C. Wilson, director of the Nursing School, Puebla, Mexico; Feland Meadows, director of the Baptist Hospital, Puebla, and Mrs. Meadows; John S. Pixley, director of the Baptist Hospital, Managua, Nicaragua, and Mrs. Pixley. The pins were presented by Willis A. Reed, president of the societies.

Dispensary To Aid Lepers

A dispensary to help care for patients in the leper colony at Jorhat, Assam, India, will be built as a memorial to the late Mary Kirby Berry, American Baptist medical missionary, who died in August, 1957. A total of \$9,000 has been given for that purpose. Almost half the money was raised by Doctor Mary Guild, of the First Baptist Church, Bethlehem, Pa. Contributions of more than \$4,000 were given through American Leprosy Missions, Inc., and another \$900 came separately from other friends of the late Dr. Berry. Marlin D. Farnum, administrative secretary for India of the American Baptist Foreign Mission Societies, expressed joy that a new dispensary will be built at Jorhat to re-

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ANNOUNCING



Milton C. Froyd

The appointment of
DR. MILTON C. FROYD as DEAN

To succeed Dr. Oren H. Baker on his retirement in June.

Dr. Froyd, specialist in the field of theological education, was for ten years director of research at Colgate Rochester, and last year served as administrative assistant to the President. Prior to coming to Rochester he was affiliated with the American Baptist Board of Education as director of research in the Department of Theological Education. He continues as research consultant for the Department, as well as for the American Baptist Commission on the Ministry and Lay Leadership Development. He is chairman of the Advisory Council for the Ministry Study being conducted by the Educational Testing Service at Princeton, N. J.

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place an extremely inadequate one. The leprosy work at Jorhat was started by Dr. Berry's parents, Dr. and Mrs. Herbert W. Kirby, missionaries, who are retired at Arcadia, Calif. Since her death, the work has been directed by staff at the Jorhat Christian Hospital, at which five American Baptist missionaries are appointed.

Nationals to Attend Rio Congress

Among the hundreds of Baptists attending the Tenth Congress of the Baptist World Alliance, in Rio de Janeiro, June 28-July 3, will be twenty-odd missionaries and nationals related to American Baptist overseas mission work. They will stay in Rio after the congress to plan the agenda for a consultation on overseas missions. In addition, seven staff members and two representatives of the boards will attend. In 1957, the Foreign Mission Societies held a consultation here in the United States. It was attended by mission secretaries and, for the first time, national leaders. The group which meets after the Rio congress probably will lay plans to hold the next consultation in Asia.

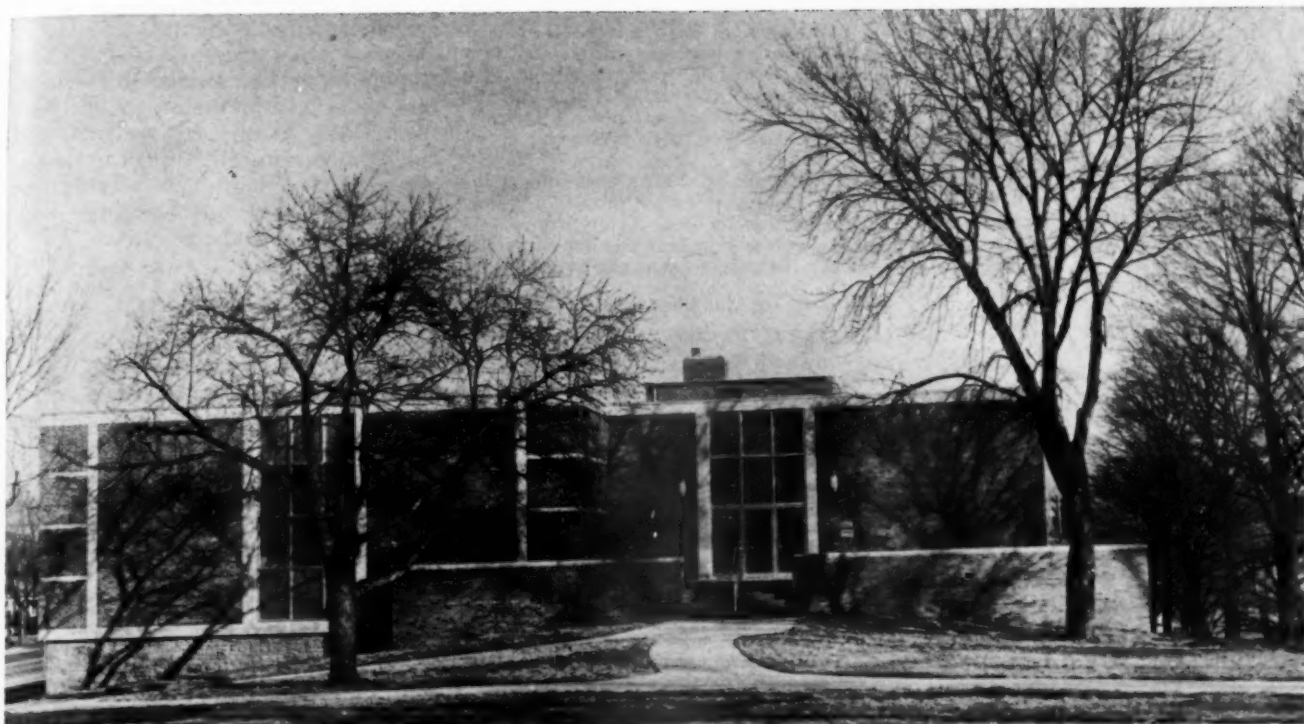
Baptist Laymen Meet in Massachusetts

Fifty-four Baptist laymen and their wives met recently for a week end at Northfield Inn, Northfield, Mass. Witnessing to God took first place in the minds of the young engineers, bankers, teachers, and business people. "The work of the church is in witness, and not in organization, administration, and finance. These are necessary, but they are not to take all our time," one layman declared at the end of the three days. This was the first such meeting of laymen on a statewide basis arranged for the purpose of thinking through the mission and theology of the church. Paul Lee Sturges, executive secretary of the Massachusetts Baptist Convention, and Robert L. Weaver, director of promotion, planned the conference in co-operation with Hillyer H. Straton, pastor of First Baptist Church, Malden, Mass., who was chairman of the sessions.

Goodwin Stresses Cultural Exchange

The pictures which Baptists, North and South, have of each other are really caricatures, and the image the world has of Baptists is something entirely different again. This was the conclusion of a forum held at Birmingham, Ala., during a recent meeting of the Southern Baptist Public Relations Association. An American Baptist leader, R. Dean Goodwin, was one of three speakers at the one-hour forum.

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On May 6, 1960, Dr. Edwin T. Dahlberg, internationally known churchman, will be the speaker at the library dedication service. Dr. Dahlberg is minister of the Delmar Baptist Church, St. Louis, Missouri, and currently is serving as president of the National Council of Churches of Christ in the United States of America.

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He is director of the division of communication, American Baptist Convention. The other two were W. Barry Garrett, associate director of the Baptist Joint Committee on Public Affairs, Washington, D.C., and Arthur Rutledge, director of the division of missions of the Southern Baptist Home Mission Board. Goodwin said: "There should be cultural exchange of teachers, preachers, journalists, public relations men, executives, students, and many others, in order to get to understand each other. This would then give a basis for presenting the total Baptist image to the country."

In a Word Or Two

■ Henry J. Croes, former pastor of Grace Baptist Church, San Jose, Calif., was recently installed as pastor of Calvary Baptist Church, Denver, Colo.

■ Winthrop S. Hudson, professor of history of Christianity at Colgate Rochester Divinity School, has been awarded a fellowship by The American Association of Theological Schools to pursue a program of research. He will spend eight months in England while on sabbatical leave during the academic year 1960-1961.

■ Milton C. Froyd, director of research and administrative assistant to the president at Colgate Rochester Divinity School, has been appointed dean, to succeed Oren H. Baker, when he retires in June.

■ The board of trustees of the Baptist Hospital Fund, St. Paul, Minn., recently elected George Earl, M.D., president, succeeding Earle V. Pierce, who died November 10, 1959.

■ Paul H. Conrad recently became pastor of Hope Baptist Church, Albany, N.Y., after a nine-year pastorate at the North Baptist Church, Port Chester.

■ Chester H. Loucks, pastor of the First Baptist Church, Ann Arbor, Mich., for the past twenty years, will become the associate director of the Ann Arbor-Washtenaw Council of Churches, on June 15.

■ The First Baptist Church, Taft, Calif., recently conducted its annual school of missions, with classes for primary children through adults. Total attendance was 1,031. The pastor of the church is Joseph W. Bruner.

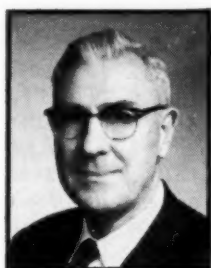
■ Robert G. Middleton, pastor of the First Baptist Church, Kansas City, Kans., was elected president of the Council of Churches of Greater Kansas City. Stanley I. Stuber is general secretary of the council.

■ Charles C. Knapp, minister of the First Baptist Church, Evanston, Ill., for the past six years, is now pastor of the First Baptist Church, Pittsburgh, Pa.

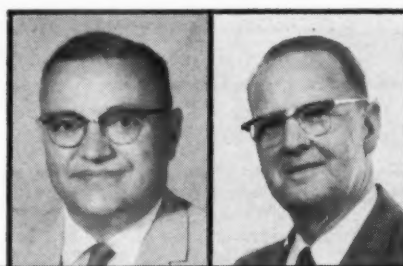
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ANDREW B. MARTIN, B.D. '27 and D.D. '36, is president of Ottawa University, Kansas, where he has served since 1935. For a period of over nine years prior to this he pastored Baptist churches in La Crosse, West Allis and Waukesha, Wisconsin. Dr. Martin is a gifted speaker as well as an able administrator. He has served on numerous denominational boards and committees in both state and national work.

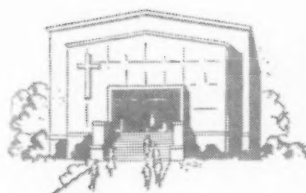
GEORGE M. JOHNSON, B.D. '37 and Th.D. '41, is professor of Christian theology at Central Baptist Theological Seminary where he has served since 1941. His earlier training was received at the University of Chicago. Dr. Johnson served in American Baptist pastorates for five years and was a teaching fellow at Northern Seminary while completing his studies.

FARIS D. WHITESELL, B.D. '23, Th.M. '24 and Th.D. '31, is professor of pastoral theology and senior professor in the practical field at Northern Seminary where he has served since 1925. He received undergraduate training at William Jewell College, which also conferred the honorary D.D. upon him in 1936. Dr. Whitesell has written extensively in the field of evangelism and in preaching. He is a contributing editor and correspondent for *Christianity Today*.

C. ADRIAN HEATON, B.D. '40 and Th.D. '44, is president of California Baptist Theological Seminary. For a number of years he served as head of the Department of Christian Education, Eastern Baptist Theological Seminary, and prior to that was professor in the same field at Northern Seminary. He has written extensively for *Religious Education*, *Foundations*, *Baptist Leader* and numerous other publications. A book, co-authored by Dr. Heaton and his wife, will be published soon by Judson Press.

LEONARD GITTINGS, B.D. '43 and D.D. '53, is professor of Christian missions and of the history of religion at Berkeley Baptist Divinity School. Prior to this he was professor of missions at Northern Seminary, where he served for five years. Dr. Gittings served as a pastor for more than ten years and as a missionary to the Belgian Congo for fifteen years where his responsibilities included evangelistic, educational, medical and translation work.

WARREN C. YOUNG, B.D. '48, is professor of Christian philosophy at Northern Seminary where he has served for over ten years. He was Bordon Parker Browne Fellow at Boston University where he received his doctorate. He has been a frequent contributor to various religious and philosophical journals, and his contribution in the field of writing includes *A Christian Approach to Philosophy*, which is used by a number of colleges and seminaries as a basic text.



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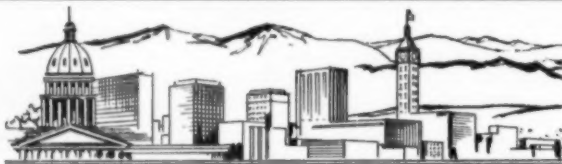
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World Christianity

By ANNA CANADA SWAIN

Carnegie Corporation And Linguistics

The annual and quarterly reports of the Carnegie Corporation make fascinating reading for anyone interested in world affairs, areas of rapid social change, education, or missions. The 1959 report has this to say about the Kennedy School of Missions, Hartford, Conn., a school which from time to time has received grants: "It is late afternoon and a graduate student, preparing himself to join the approximately 25,000 United States missionaries abroad, is working alone in the linguistic laboratory, listening to a tape recording and making occasional phonetic notes. He is studying Yoruba, a language spoken by several million people in West Africa, chiefly in Nigeria. He does not feel that he has been assigned to one of the rarer languages: his fellow students are working on such languages as Tchien, Senari, Barbo, etc." The report then goes on to say that the professional diplomat often knows only English and French, and the statesman often has never even heard of the languages the missionary learns so painstakingly. There have been criticisms that one reason for difficulties in international affairs has been the inability of our national employees abroad to communicate.

Some Basic Arithmetic About the World's People

The Economic World for January states that in the first decade of the last half of the twentieth century there will be a worldwide attack on prevailing poverty, which, unless retarded, will have a part in fostering a world revolution. Some of these underprivileged people are in what is as yet the non-Communist world. Approximately 19 per cent of the non-Communist world have a per capita income of \$1,000 a year. The United States, which is in this group, has a per capita income of \$2,570. These countries are almost totally literate, and life expectancy ranges between sixty-four and seventy-three years. Seven per cent of the people in the non-Communist world have a per capita income of between \$500 and \$1,000. Literacy in all but one of these countries is over 85 per cent, and life expectancy is between sixty-five and seventy years. Sixteen per cent of the non-Communist world have a per capita income of between \$200 and \$500. Three of these countries have literacy rates of about

85 per cent, but in seven of them less than half of the people can read and write. In two countries life expectancy is over sixty, but in eight countries it is below fifty. Fifty-eight per cent of the non-Communist world live in lands where per capita consumption is under \$200 a year. In six countries, literacy is less than 5 per cent of the population. Although there are not adequate figures, it is estimated that most of these people have a life expectancy of less than forty years. Here are facts we cannot evade: one billion people in the non-Communist world are the victims of extreme poverty, chronic hunger, and illiteracy. Seven out of ten of them live in the twenty-one countries which have become independent since the Second World War. Will they still be non-Communist in 1970?

Anglicans Again Speak Their Minds

The Anglican Church in South Africa, under the leadership of Archbishop Joost de Blank and Bishop Reeves, has come out courageously against the Area Segregation Act. By a large-majority vote, the church has called for repeal. In the motion calling upon the Government to repeal, they called the act "unchristian," "cruel," "unjust," and "tyrannical." The mover of the motion, F. J. Rumsay, said that the church should say to the Government: "We hold you responsible for the cruelty of this act and the suffering and suicides resulting from it." The archbishop said the act would not allow the Anglicans to establish a multiracial school, but that until the act is repealed every effort will be made to give the Africans a school in which the facilities will be as good as the church's schools for white children.

No Bitterness From Spelman Student

A very beautiful and moving statement has come from Marian Wright, who recently spent fifteen months in Europe studying and traveling. She tells in the *Spelman Messenger* of how she had "burst out of the old bonds of provincialism which had once so limited me, and had been made to feel the needs—not just of Spelman, the South, or America, but of the whole world." She then goes on to say: "I realize now that fight for the moral and political health of America as a whole and for her position in the world at large. I see that I aid the African and the Asian in their struggle for self realization by my example. . . . I know that I show the Communist that one can advance in a democratic society. I know that I, in my individual struggle for improvement, help the world. I am no longer isolated—I belong."

April, 1960

Letters to the Editor

SIR: Thank you very much for your recent letter in which you invited me to comment on your editorial "Reorganization: Policy and Work" in your January issue.

I am in complete agreement with your thesis that in the proposed reorganization a "vital union of policy and work shall be established," and it is my impression that this is the position of the members of committee C of the General Council.

LAURENCE T. BEERS

Fargo, N.Dak.

SIR: I read with a great deal of interest your editorial "Reorganization: Policy and Work," in the January issue of *MISSIONS*. As an American Baptist layman, I strongly endorse this proposal. One of the greatest needs of our denomination is to get a strong feeling of unity and working together, and it is my belief that that can be accomplished through intelligent reorganization and the completion of the Valley Forge headquarters project. The Valley Forge project, to me, is more than just a building where our boards and agencies are going to be housed together. It can and will, I pray, become in actuality a great means of unification for our national boards, agencies, and top-level staff. This feeling will filter down through the denomination in a remarkable way.

Further to implement this working together we need a strong General Council. It needs to be made up of a good cross section of our laity and ministers, equally represented. It needs also, as you have suggested, to be strengthened with good representation from our city, state, and national executives (nonvoting), who are in the best position of any to report on the needs of our constituency.

We spend so much of our time and energy as groups, boards, agencies, churches, preachers, or laymen criticizing one another. If this time and energy were spent working together through an efficient organization in an efficiently organized headquarters, then we would really get some place for the kingdom of God.

DAVID O. LUNDQUIST

Berkeley, Calif.

SIR: Thanks for your editorial in the January issue on "Reorganization: Policy and Work." This is what some of us have been saying for a long time. Policy, money-raising, and program must all be tied together for efficient operation.

My objection to your editorial and the present plan concerns your statement: "So, in addition to the voting members of the General Council, who are elected by the convention, there should be an adequate number of associate, nonvoting members—representatives of the national boards and societies, the state conventions and city societies, the finance committee. . . ."

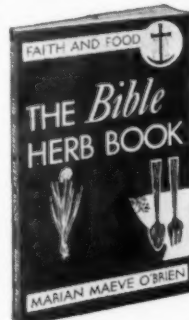
Why not all the state and city secretaries? A representative from California cannot present the problems and needs of New England. Each area ought to be represented by a nonvoting group. I agree with you: "The size of the total membership is not the principal consideration."

We shall be at the meeting on the money-raising end, and there is no reason why we could not be there a day or two earlier to meet with this council to see what the policies are and, if necessary, when asked, to express our opinion.

JOHN A. CRAIG

Boston, Mass.

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As I see it

By WILLIAM B. LIPPARD

THE U. S. DEFENSE DEPARTMENT, colloquially known as "The Pentagon," because of its mammoth, five-sided headquarters across the Potomac River, last month made a colossal and inexcusable blunder. Those responsible for it were "bungleheads," said the *New York World-Telegram*. Editorially the *New York Herald Tribune* asked, "How silly can things get?" The adjective "stupid" would have been more appropriate.

The Pentagon had issued a one-inch-thick training manual for its reserve noncommissioned officers. It included some reckless and unsubstantiated accusations against American churches and against the National Council of Churches. The manual charged that Communists had infiltrated into churches, that certain pastors are card-carrying Communists, and that there was evidence of Communist activity in educational institutions. Vicious was the insinuation that the new Revised Standard Version of the Bible was sponsored by Communists, because thirty of the ninety-five scholars on the revision committee had allegedly been affiliated with Communist projects.

All this was vehemently denied by the National Council of Churches, whose Secretary James W. Wine made a special trip to Washington for a conference with the secretary of defense and the secretary of the Air Force. "To imply relationship between the Revised Standard Version of the Bible and communism is insidious and absurd," said Mr. Wine, "and to aver that the National Council of Churches is associated in any way or influenced by the Communist Party is an example of irresponsibility at its worst." (Italics mine.) Fortunately, Defense Secretary Thomas S. Gates, Jr., had to apologize.

What riled many staunch American supporters of freedom of the press and freedom of information was this statement: "A foolish remark often heard is that Americans have a right to know what is going on. Most people realize the foolishness of such a suggestion. Keep in mind that the public news media present only such information

as the government wants to release." (Italics mine.) If this is true, then the American people are moving toward press censorship and control of news as under Hitlerism and now evident in Communist countries.

The manual section relating to the National Council of Churches was written by a Baptist in Texas. Presumably, he does not approve the National Council, since his denomination is not affiliated with it. The general, in the area where the manual was distributed, later acknowledged that the material on the churches was without authority and inappropriate.

This regrettable incident prompts four comments. (1) Whoever associated the new Revised Standard Version of the Bible with Communist propaganda was inconceivably dumb. The high command was ill advised in selecting writers incompetent to discuss religious matters objectively.

(2) The fact that the manual received four different approvals, each at a higher rank, reveals military bureaucracy and red tape, each level apparently unfamiliar with matters in the realm of religion.

(3) The manual must have cost the taxpayers thousands of dollars. Of 6,000 copies printed, 3,290 had been distributed when the National Council of Churches made its protest. These are being recalled and the others presumably impounded and destroyed.

(4) Paradoxically as it may seem, in thus injecting controversial religious matters into a manual for indoctrinating military personnel, is not the Pentagon indirectly aiding the cause of communism? Surely communism would like nothing better than to have somebody divide the people on any issue—political, social, racial, religious—and by such disunity create a more favorable environment for its own benefit and progress.

The Yale University Press recently published a book¹ by Yale's President Whitney Griswold. It should startle you to read his comparison of what the American people annually spend for education and for other things. His tabulation follows:

Liquor and tobacco	\$14,500,000,000
New and used automobiles	14,400,000,000
Amusements and recreation	13,000,000,000
Public, private education	12,000,000,000

According to these figures, whiskey, cigarettes (in spite of lung-cancer warnings), motor cars, movies, prize fights, horse races, deceitful TV, and what have you, are more important to Americans than the education of their children!

Does this explain why Russia surpasses the United States in science and technological efficiency? I venture a guess that the Russian people neither drink nor smoke as much as the American people. Certainly they do not have the American abundance of Cadillacs, Fords, and Chryslers. But the Russians are training a generation of scientists in this atomic age that is causing Washington politicians and top military brass sleepless nights.

Recently, the *New York Herald Tribune* published a news story about an American boy in a Russian school while his father was employed in Moscow by our Government. In the seventh grade the boy studied algebra, geometry, chemistry, physics, natural science, history, zoology, mechanical drawing. He reported that Russian children, grade for grade, were more advanced than American children. Why should we be surprised when Russia succeeds in reaching the moon?

The president of Yale points out a grave defect in our educational system. We have weakened our liberal and scientific education and have substituted vocational subjects and courses of lesser importance. As example he cites an applicant for admission to Yale as a freshman. In high school he had studied English; American history; typing; speech; chorus singing; physical training; journalism; personality; marriage and family problems. How can such a man adequately be prepared for our scientific and technical age?

Apparently, the American system is in need of overhauling. Money alone will not overnight produce the scientists and the technicians to match the educational output of Russia. At their convention at Rochester in June, American Baptists should consider their own educational system. The current financial challenge known as CHEC was not launched too soon. Baptist schools, colleges, divinity schools, North and South, need curricular reorganization, as well as much more financial support, to enable them to produce an adequately educated and a thoroughly trained Christian leadership for the life of the church and of our nation in the future.

¹ In *the University Tradition*. By A. Whitney Griswold. The Yale University Press. \$3.00.

Editorials

MISSIONS
AMERICAN BAPTIST INTERNATIONAL MAGAZINE

April, 1960

SO WIDESPREAD are the misconceptions of the historic Baptist principles of the competency of the soul in religion and the autonomy of the individual church that we are hereby extending to our readers a special invitation to read with thoughtful deliberation the two-page editorial beginning on page 14 of this issue. By no stretch of the imagination is soul-competency to be construed as self-sufficiency. Nor is autonomy to be construed as isolation. So to limit these time-honored concepts is to reveal ignorance of Baptist life and thought through the centuries, and, what is worse, to render incalculable disservice to the Baptist witness today. For the timid or faint of heart, we heartily recommend the reading of a Baptist classic, *The Axioms of Religion*, "A New Interpretation of the Baptist Faith," by E. Y. Mullins, published by The Judson Press, 1908. Our younger readers, especially, would do well to sit attentively at the feet of this great Baptist scholar and seminary president of a past generation. His *Axioms* should be required reading for all our seminary seniors, with the understanding that they will reread it at least once a year the first ten years following their graduation!

Tests for Presidency: Political, Not Religious

MEETING at Buck Hill Falls, Pa., recently, the Council for Christian Social Action of the United Church of Christ voiced unequivocal opposition to "religious tests" for the Presidency of the United States. In a resolution the council declared: "To accept as unwritten law, or to assume, that no Roman Catholic should be President of the United States would amount to a denial of fundamental American principles and would infringe liberties guaranteed by the Constitution." Of course it would, but that is not the issue involved. The issue is whether a candidate for the Presidency may be counted upon to uphold and enforce the Constitution, including the First Amendment, with its clear-cut mandate on the separation of church and state. That is the issue, the only issue—not whether a man is a Roman Catholic or a Protestant or even an avowed atheist. It is a political issue, not a religious issue at all. It applies to any candidate, regardless of his religious affiliation. Whatever religious aspect any person or group may see in this test for the Presidency is there because of the well-known tendency of Roman Catholics to give precedence to the laws of the church over the laws of the state. It is both the right and the duty of every American to ask whether a Roman Catholic President would be a Roman Catholic first and President second. Would his first allegiance be to the Constitution, which

he had sworn to uphold, or to the dictates of his church, which as a Roman Catholic he is duty bound to obey? These are the real tests for the Presidency, and they are political, not religious. They apply with equal force to a Protestant, a Roman Catholic, a Moslem, or a Jew. And Protestants are not bigots in insisting that any White House aspirant shall answer them unequivocally.

On Glossing Over Interfaith Differences

PUBLISHED simultaneously in *The Christian Century* and in *Commonweal* the week of February 14 was an article titled "Rules for the Dialogue," by Robert McAfee Brown. The purpose of the article is to lay down certain ground rules which Roman Catholics and Protestants must follow if conversation between them "is to prove fruitful." Dr. Brown, of Union Theological Seminary, states six possible rules, such as (1) "Each partner must believe that the other is speaking in good faith"; (2) "Each partner must have a clear understanding of his own faith"; and (3) "Each partner must strive for a clear understanding of the faith of the other." Now, with these clear statements doubtless most Protestants and Roman Catholics already are agreed. But when Dr. Brown says that he does not share the feeling of some of his Protestant friends who see an attitude of condescension in the Roman Catholic description of Protestants as "separated brethren," there appears to be need for going deeper than his article goes. The hard truth is that the official position of the Roman Catholic Church is that Protestants, far from being "separated brethren," actually are outside "the one true Church of Christ." That is to say, Protestant churches are not true churches. In an encyclical, *Mortalium animos*, January 6, 1928, Pius XI said: "The unity of Christians cannot be otherwise obtained than by securing the return of the separated to the one true Church of Christ, . . . Whoever, . . . is not united with it is not a member of it nor does he communicate with its head, who is Christ." It would seem logical, therefore, to suggest, as the first ground rule for conversation between Roman Catholics and Protestants, the removal of this untenable position. No matter what *Commonweal's* liberal but totally unofficial attitude may be, or what any Roman Catholic theologian or priest or layman may think, the only authoritative voice of the Roman Catholic Church (in addition to its Constitution of 1870) is that of the pope in his *ex cathedra* statements, such as the one quoted above, which has not been revoked or superseded. So, there can be no honest or fruitful conversation that tends in any manner to gloss over our interfaith differences.

Don Quixote Rides Again!

ONE of the best-known characters of literature is Cervantes' Don Quixote de la Mancha, a country gentleman whose mind has been so stuffed with chivalric romances that he puts on an old suit of mail which belonged to his grandfather, mounts his nag Rosinante, and, accompanied by the peasant Sancho Panza as his squire, sets out on a series of fantastic chivalric romances of his own, each with well-blended humorous and pathetic results.

Early in the story, you will recall, the self-styled knight-errant encounters a score of windmills, which he mistakes for monstrous giants. Pressing his spurs to Rosinante's thin flanks, he charges full tilt, only to have one of the whirling vanes lift him from his saddle and throw him into the air. When Sancho runs to his aid, the don explains that sorcerers suddenly changed the giants into windmills.

Soon afterward, Don Quixote encounters two monks riding in company with a lady in a coach escorted by men on horseback. Imagining the lady to be a captive princess, he haughtily demands her release and unhorses one of the friars in an attempted rescue.

Later, Don Quixote comes upon dust clouds stirred up by two large flocks of sheep. Confident that two medieval armies are locked in deadly combat, he intervenes, only to be stoned by the indignant shepherds, whose sheep he has scattered.

Now, though the records do not indicate that Cervantes ever named a successor to Don Quixote, yet, if nominations are in order after more than three hundred years, undoubtedly the name of Paul M. Harrison, author of a Ph.D. dissertation published under the title *Authority and Power in the Free Church Tradition* (Princeton University Press, 1959), should head the list. In this volume Don Quixote rides again, still tilting at windmills, rescuing ladies in fancied distress, and mistaking clouds of dust for armies in combat.

Mr. Harrison puts on his suit of mail, mounts his nag, and rides as furiously as he can in an effort to right the wrongs of the American Baptist Convention. Time and again he aims his lance at what he calls "a discrepancy between the Baptist doctrine of the church and the polity of the American Baptist denomination." His particular grievances are the Baptist concepts of (1) the freedom of the individual in all matters of faith and practice; (2) the autonomy of the local church; and (3) the lack of formal authority at the organizational level.

Harrison quickly finds "sharp conflicts," "ambiguities," and "tensions" in the Baptist emphasis on the freedom of the individual, or soul-competency, in matters religious. To his thinking, this emphasis is incompatible with the welfare and purpose of the American Baptist Convention.

It is, however, easy to see how he encounters this impasse. He does so by pressing "individualism" and "soul-competency" into narrow, abstract definitions that are totally unwarranted by the usage of these words in actual life-situations. Neither word means "isolation" or "nonco-operation." A third word, which Harrison

almost overlooks, enters the picture here. That word is "voluntarism." Not by coercion, but willingly, voluntarily, Baptists exercise their independence, their soul-competency, by joining hands with other Baptists for the common good and for the promotion of the work of the kingdom of God. In so doing they are not abrogating their individualism, but using it. There is no conflict here, no ambiguity, no tension.

Again, Harrison sees the Baptist emphasis on soul-competency as crystallizing "attention upon the possibilities of men rather than upon the power of God." To see conflict at that point is, obviously, to run head-on into quite the opposite testimony of religious experience of many centuries and of many lands. Does God operate in a vacuum? Does he get his will done "on earth, as it is in heaven" by appealing to an abstract principle, or revealing himself to the wind, or resorting to tricks of magic? Though Harrison readily agrees that "man does not generate faith out of an empty vacuum of personal freedom and separation from communion with other men"—a statement with which all Baptists would agree—yet he clearly implies that God acts that way. Emphasis on the possibilities of men takes away not one iota of emphasis on the power of God, as God's dealings with Abraham and Moses and Isaiah and Paul and Martin Luther and Roger Williams are sufficient evidence.

Again, says Harrison: "The tendency of the church which is oriented according to the principles of freedom, autonomy, and democracy is to own no other truth than itself. Its determinations therefore are as likely to be derived from culture as from Christ." Here also we must ask why the conflict. Has it never occurred to Harrison that Christ can use culture, can speak through it? Does Christ operate in a vacuum?

But our modern Don Quixote continues to ride full tilt. He sees the Baptist situation since the organization of what is now the American Baptist Convention as permitting "ideas like efficiency, harmony, unity, and togetherness" to gain precedence "over the central theological issues" of the Christian church.

Since when has there been a conflict here? Does Harrison mean to say that "the central theological issues" of the church preclude such ideas as "efficiency, harmony, unity, and togetherness"? We remember that many pages of the Book of Acts and of Paul's epistles are devoted to the desirability of efficiency, harmony, unity, and togetherness in the churches. Indeed, at the very beginning of its organized life the Christian church found it essential to appoint deacons to perform its administrative functions, so that the preachers could devote their time and energies to the ministry of the gospel. And so it is that Baptists are not inconsistent with "the central theological issues" when they seek efficiency of organization, and harmony, unity, and togetherness, in their several relationships. They are merely following the example of the New Testament.

That is the way it is, Mr. Harrison, all your abstract theories to the contrary notwithstanding. Baptists, as you have discovered, "acknowledge no human founder,

An Editorial Appraisal of 'Authority and Power in the Free Church Tradition,' by Paul M. Harrison

recognize no human authority, and subscribe to no human creed," but they will continue to insist that voluntary co-operation with their fellow Baptists and with other Christians, on community, associational, state, national, and international levels, is in nowise inconsistent with their individualism.

But Harrison never gives up. Summoning free-church tradition to help him, he aims his somewhat battered lance at the concept of soul-competency by insisting that the congregation, not the individual, "is most responsive to the lively Word of God"; that "it is through the intimate and gathered community of common worship where individuals are expected to reprove one another in love that the Word of God becomes real and is truthfully proclaimed." Though, of course, there is an element of truth here, yet what would Harrison have to say about John on Patmos, Paul in a Roman prison, Bunyan in the Bedford jail, or even Jesus in Gethsemane?

Turning to the autonomy of the local church, Harrison sees that concept as being constantly reduced in meaning as American Baptists multiply their organizational activities. His idea is that to the extent that individual churches participate in the activities of associational, city, state, or national organizations, they thereby forfeit their autonomy.

Now, since the autonomy of the local church is but a wider concentric circle inscribed around the smaller circle of individual freedom, or soul-competency, in religion, the same arguments apply to the one as to the other. In co-operating with other Baptist churches through associational, city, state, or national organizations, American Baptists are not in any sense reducing their individual autonomy; they are merely using it. Here again, "autonomy" does not mean "isolation," and the Baptist understanding of the term is not reduced, not compromised, not inconsistent. We must keep constantly in mind a very important concept in Baptist life—a concept that Harrison apparently does not understand: the concept of voluntarism.

Spurring his modern counterpart of Rosinante (his typewriter) at full speed, our ecclesiastical Don Quixote aims his toughest lance against American Baptist officials, who, he insists, in the absence of formal authority somehow manage to gain inordinate power. He defines "authority" as "the right to exercise power," and "power" as "the ability of a person or group of persons to determine the action of others without regard for their needs or desires."

From this narrow concept, Harrison goes on to say that "Baptists are unwilling to confer authority upon their leaders and are equally unwilling to recognize that they have attained power apart from authority." Baptist denominational executives "are given responsibility and limited power, but no legitimate authority."

So, Harrison maintains, executives are forced to resort to various devious methods in order to attain the authority they do not possess. Overpowering personalities, who have "charismatic" authority, of course, have very little to do in this respect, but men of lesser stature

or lesser winsomeness frequently must resort to con-
vincing, finagling, and underhanded dealing.

Now, if any reader considers this statement of Harrison's position to be too strong, let him read the treatment of the subject in Chapter VI, "The Policy-Making Power of Executive Leadership." Baptist executives as a group would be the first to admit that they are far from being perfect, either in character or in the performance of their duties, but to caricature them as power-hungry timeservers, and their boards of managers as rubber stamps, as Harrison does in that chapter, is going entirely too far. Those of us who are in position to know our American Baptist leaders at firsthand must insist that they are on the whole a group of honest, conscientious men and women who are serving to the best of their ability, oftentimes in places that would try the mettle of any man.

Not until he comes to the last two or three pages of his 227-page book does Harrison have a positive suggestion to offer. Here it is: "Baptists have failed to create a 'pure democracy,' and therefore must seek alternatives to some form of associational polity which will provide a countervailing power to the apparently inevitable tendency toward centralization and rationalization of denominational power." So he suggests associational, rather than church, representation at the meetings of the American Baptist Convention.

At this point, however, he is not at all clear. Though in one sentence he says that "the delegates sent from the churches to the associations and from associations to the conventions should have authority to speak for the churches," yet in the second sentence following he says that "the delegates would not be 'instructed' by their churches or associations." How could that be? How could the delegates speak for the churches if the churches did not instruct them?

With that important question unanswered, the book ends, leaving matters about where they were in the beginning.

In view of the method that Harrison employed in making his study, and later in writing his dissertation, perhaps one should not expect more than tilting at windmills. Throughout the study and the book, he leans heavily on certain "sociological principles," on certain "free-church traditions," and, of course, on certain "theological doctrines," without so much as considering whether a living organism, such as a Baptist church, can be confined to these theoretical straightjackets. He insists that all Baptists and all Baptist churches must conform to a certain abstract pattern, and that any deviation from it is to depart from the main stream of Baptist life and thought.

To the contrary, the truth is that in the very process of adaptation and change, ever seeking new ways of expressing their time-honored principles, Baptists are actually being Baptists, not ceasing to be Baptists. Their leaders may not have formal authority, but they do have delegated authority, given to them as a sacred trust. What other authority should any Christian either desire or use?



Ideas That Have Gripped Me

Number Twenty in a Series

By VICTOR F. SCALISE

OUR AGE calls for a new evaluation of man. There was a time, in the Dark Ages, when man felt a sense of security in the simple, well-ordered world, with sun and stars revolving round him. The Copernican revolution, however, made him a displaced person in an infinitely larger cosmos, and thus he lost his centrality. Later, with the badly interpreted Darwinian theory, he lost his dignity. Today, man is projecting his mind into the limitless universe, probing its secrets and achieving a new stature and dignity as a creature a little lower than the angels.

Man is a creature with a limited span of life, but is deeply and profoundly aware of an unending destiny. The days of his life may be threescore years and ten, but the end is not silence. Earth is not his abiding place; heaven is his home. It is this awareness of an unending destiny that imparts the dignity and grandeur that is man's right as a child of God.

Years ago, I lived in a tiny village while attending the university. My body was in the village, but my mind was in the vast world of the university. It was that larger world that made the tiny world glorious. This is the meaning of what was said of the ancient worthies of the Old Testament: "These all died in faith, not having received the promises, but having seen them afar off, . . . and embraced them, . . ." The effects of the awareness of the eternal world upon our life are beyond the calculations of man. So to live is to live by the power of an endless life.

Man is a creature whose life is fed and sustained by the material, but he lives by what is spiritual. Bread is the symbol of all the material things a man needs, but he does not live by bread alone. Man lives by hopes, dreams, beauty, love, wonder, adoration, God.

Why should Aeschylus, Sophocles, Euripides have labored to produce some of the unforgettable tragedies of the world? Because they needed bread? No. Deep within the unplumbed regions of the human mind and soul is an urgency for expression that "is death to hide."

Why should Titian, Michelangelo, Rembrandt have filled the world with imperishable paintings? Because they were hungry? No. Within that inner world, unlimitable and boundless, they listened to the whisper of God, and flung out in form and color a tiny bit of what they felt about his greatness and majesty.

Why should Adoniram Judson, David Livingstone, Albert Schweitzer have left home and poured out their lives in service to an unknown people? This was their reason for living; for this cause they were born.

Man is a creature who works to earn a living, but he lives in his work. He must work while it is day, for the

night surely comes. To be totally employed, so that all the powers of head, heart, and hand are given full creative expression, is to live.

Man's work is the extension of his very being. Tolstoy said, "I left a bit of my life in the ink-pot." The writing of the *Divine Comedy* made Dante lean for many a year. From the elevation of the cross, Jesus, thinking of the work he had come to do, said, "It is finished." In that work is our hope of salvation.

One Easter morning, a day bleak and dark, a brilliant violinist, a friend of mine and a conductor of a symphony orchestra, was conducting one of Mozart's concertos. I thought how incredible that Mozart, who lived only a short time, should accomplish as much as he did. He wrote more than eight hundred musical compositions, including forty-nine symphonies. As I listened to the magic of his music that morning, the truth of the resurrection burst upon me like the morning sun after a dark night. I knew that Christ was alive by what he was doing to me. In a sense beyond all possibility of comprehension, Jesus becomes a living presence by the transforming power he brings to life—changing tears to joy, sorrow to laughter, failure to triumph, death to life. "Therefore, . . . be ye steadfast, unmovable, always abounding in the work of the Lord, . . ."

Man's unsuspected powers are given growing realization through creative imagination that has the energy to give to the invisible a local habitation and a name. Shelley said that the poets were the unacknowledged legislators of the world. General Wolfe, dying, recited some of the lovely lines from Thomas Gray's *Elegy* and said that he would rather have written those lines than be the conqueror of Canada.

Now, what is the imagination but the power to grasp and be grasped by the invisible and make this come real? Brahms drew the invisible sounds into a precipitate of the Third Symphony; Ghiberti imagined the bronze doors he worked on for forty years—doors that Michelangelo said were worthy to be the gates of paradise; Jefferson did not dash off the Declaration of Independence without an imaginative grasp of what it would mean to the nation and the world.

What is the Christian faith but making the invisible real? "The Word became flesh and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth." To grasp this truth and be grasped by it, to know in life the power of death and the resurrection of Jesus the Christ, to give validity to the eternal world here and now—this is the glory of our faith. It is to live by the power of an endless life.

The Anatomy of the CHRISTIAN COLLEGE

By ALVIN C. PORTEOUS



A VALID CONCEPT of Christian higher education must necessarily start with an analysis of the aims of education. Christian education must not take the form of an alien intrusion into the educational field with purposes that are in conflict with sound educational philosophy. It must, rather, provide genuine answers to the real questions posed by the demands of the educational process itself. My deep conviction is that the Christian faith provides these very insights and motivations—insights and motivations that creatively further the aims of education.

Adopting a Christian perspective in higher education involves commitment to a certain set of presuppositions concerning the nature of man and his relationship to ultimate reality. Presuppositions of some kind or other are indispensable elements in any rational inquiry. Education in every period of history has been guided by certain underlying presuppositions flowing from the world view dominant at the time. The individualism of the Renaissance, the rationalism of the Enlightenment, and the scientific humanism and positivism which has dominated much of our contemporary secular education are all cases in point. They each represent a particular appraisal of what is ultimately significant about man and the world, and this appraisal has functioned as a selective principle for interpreting both facts and values.

Christian higher education is predicated on the assumption that the Christian faith provides us with a view of man and of the universe which is more profound and more adequate to the facts than any alternative explanation. What are some of the consequences flowing from this basic presupposition that have practical relevance for our effort to give substance to the idea of the Christian college?

In the first place, a Christian college will, if it is true to its genius, provide a *principle of integration, in terms*

of which the unity of all truths may be discerned. The Christian doctrine of creation implies, among other things, that all truth has its source and ground in God's nature and purpose. All truth is ultimately God's truth. The physicist, the sociologist, the historian, and the theologian are each attempting to explicate a certain segment of God's truth—thinking, as it were, his thoughts after him. Each of our special disciplines has a limited angle of vision, by which we are able to glimpse what Paul called the many-colored wisdom of God.

This vision of the unity of truth has some very practical consequences. It means that we cannot settle indefinitely for an intellectual cold war between our various academic disciplines. It should foster a humble recognition of the fragmentary nature of our approach to truth, and a fuller appreciation of the contributions of other disciplines. It presents us with the exacting responsibility to challenge our students to see life steadily and see it whole, and in particular to become aware of the interrelationships between our own discipline and other disciplines. And, finally, it keeps us hammering away everlastingly at the task of harmonizing the truth of our faith with the truth of our reason.

It is not difficult to see the immense importance of all this for the academic situation that confronts us today. What Alfred North Whitehead referred to as "the fatal disconnection of subjects which kills the vitality of the modern curriculum," is a major educational scandal that has debilitating results, both for the teacher and for the taught. As someone has suggested facetiously—but all too truly—at the average university today, students talk to one another about athletics and to the faculty about the weather!

A Christian college that is about its business cannot rest content with such a sad state of affairs. If we are captured by a vision of the unity of all truth as God's truth, we must learn to engage one another at a deeper



Harry Kruener, of Denison University, stops for a few pleasantries with students in the Riley Student Center



Ruth Edland, Sioux Falls College student, concentrates on foreign-language study, looking to diplomatic career

level than the ordinary banalities of passing the time of day. We must refuse to allow our students to pass through the halls of learning as through a cafeteria line, picking up isolated tidbits of knowledge with no recognizable relationship between them.

Moreover, we should be struck with an uneasy conscience whenever we send into the world graduates who are not fortified with a coherent working philosophy of life, by means of which they can unify their ideas and beliefs. If, in order to avoid such an outcome, a revision of curriculum or experimentation with such methods as interdisciplinary seminars seems wise, then we must not shirk the high price that such innovations demand.

AS A SECOND guiding principle, the Christian college insists on the *primacy of persons*. It is founded on the belief that every person has infinite worth and dignity, because he is made in the image of God and is the object of the redeeming love of God. The Christian faith affirms that human personality is constituted in its very essence by its relation to God. This means that the fulfillment of every person and the development of his potentialities can come only as he responds to the call and claim of his Creator.

For man to be truly man, he must be called into a dual relationship—a relationship with God and a relationship with his fellows. We may no longer be able to believe with Socrates that education is simply a matter of drawing forth what is already latent in the student; but, as Christian educators, we do believe that in the student are potentialities that can be developed as he is educated to respond intelligently to his world, his fellow men, and his Creator.

This insistence upon the primacy of persons is bound to be reflected both in the Christian professor's attitude toward his students and in his conception of his responsibility in relation to them. The professor will care deeply for his students as persons. As G. F. Thomas has put it:

"He cannot be happy in a situation where he sees his students only as a crowd of faces in a lecture room, where he is known by them only as a specialist in a field and they are known to him only as passive recipients of facts and ideas. He must seek to be related to each of them, not merely as mind to mind, but also as person to person."

TEACHING that is pervaded by a sense of the sacredness of the person will inevitably generate an "atmosphere of grace." In such an atmosphere the student will come to understand that he is fully accepted by his professor, and that he has complete freedom to be himself and to think for himself. Such an atmosphere will facilitate communion between the teacher and those he teaches. It will give rise to real dialogue, which, according to Martin Buber, is the essence of education. Such is the atmosphere that the Christian professor should seek to foster in the classroom, the laboratory, the counseling session, the faculty meeting.

Current discussions on the pursuit of excellence in education seem to relate directly to this matter of the primacy of persons in Christian education. If our task is acknowledged to be the development of individual persons to the maximum of their capacity, then we cannot feed our students a standardized intellectual fodder irrespective of their ability. The Christian college that provides no special challenges and opportunities for its superior students, not only is guilty of promoting a shameful waste of human resources, but is denying the fundamental principle that is basic to its very reason for existence.

As a third guiding principle, a Christian college that takes its mission seriously will unceasingly work at the *creation of a genuine Christian community*. I have in mind here, not the superficial attributes to which some point with pride as the distinguishing marks of a Christian college—such things as "no smoking," or required



University of Redlands students at evening service in Memorial Chapel. Attend local churches Sunday morning



Roy M. Pearson, dean of the Andover Newton Theological School, extends warm welcome to students from overseas

chapel, as desirable as these are. It is quite possible to have these regulations and deny at the same time the very essence of Christian community.

When I speak of Christian community, I am thinking of a group of people voluntarily knit together by a common purpose and working in a co-operative, caring relationship with one another. Such a community is characterized by mutual respect and a freedom that is restrained only by a sense of responsibility for the common good. It is a community in which healthy diversity of viewpoints flourishes within the unity of a common loyalty.

In a Christian college community, our loyalty is to the imperious claims of truth and to the divine Author of truth. For this reason, such a community must be a community not only of searching minds, but also of worshiping spirits. This paradoxical nature of the Christian college can be the source of internal conflict—or it can be the source of creative and wholesome tension. Destructive conflict can be avoided only when neither piety nor scholarship imperializes over each other. In a Christian college community, both the chapel and the laboratory can live together—the one searching out the secrets of creation, the other celebrating in worship the sovereignty of the Creator.

A CHRISTIAN COMMUNITY can take shape on a college campus only where an atmosphere of mutual trust and concern prevails on every level of college life, including administration, faculty, students, and staff. It can arise only when we trust one another enough to be able to speak our minds freely and to take issue with one another candidly and openly. A healthy Christian community cannot survive the suspicions that are generated when we sweep issues under the rug.

This atmosphere of trust necessitates a wholesome blend of realism and idealism. We must be realistic enough to admit the self-interest that spoils our corpo-

rate endeavors, the power structures that operate in our midst, the tendencies to build our own private academic empires at the expense of others. We must face up to these ugly tendencies within our academic fellowship and allow them to be judged in the light of Christian love. To do this, it is not necessary to surrender to a spineless sentimentality, or gloss over our differences, or soft-pedal our convictions in order to achieve a superficial harmony. But it is necessary to subordinate our self-interest to the welfare of the whole community of learning of which we are a part.

THE CHRISTIAN COLLEGE is not in business primarily to liquidate ignorance on a mass scale. It is in business to help individuals develop to the fullest possible degree their God-given capacities of intellectual understanding, moral discrimination, and religious sensitivity. I know of no way to tackle that assignment on a production-line basis. When an institution reaches such a size that persons are lost sight of in the mass, the needs of students of superior talent are subordinated to the needs of students of mediocre talent, and the faculty is so pressured that it cannot give adequate attention to individual students—then we need to question seriously whether such an institution can effectively implement the ideals and principles of Christian higher education.

In a Christian college the criterion of excellence must take precedence over the criterion of efficiency. Further, it is my conviction that the final bar of judgment before which we must stand as a Christian college is not a certain segment of the public that tries to place upon us the responsibility for educating a percentage of tomorrow's mushrooming student population; it is, rather, a distinctive ideal of what Christian higher education is—that which gives shape and structure and uniqueness to what we are attempting to do as a Christian community of learning.

Girls' Schools in Japan

After Seventy Years of Christian Training

By MINNIE S. SEARS



FOR CENTURIES, the status of women in Japan was well defined and understood: "In youth obey your father, in middle life your husband, and in old age your son."

Today, women in Japan are the legal equals of men, but their position in a free and democratic society has thrust upon them new duties and responsibilities. The new role of women is a special challenge to the young women of modern-day Japan. That is why Christian schools for girls are still important to Japan, perhaps more important than they have been since they first blazed the trail for education of women.

In the late 1880's, the wife of one of the very earliest American Baptist missionaries to Japan, Mrs. Nathan R. Brown, felt the urge to do something for Japanese girls. In those days their future was anything but bright. It was held that girls' minds were inferior to boys and not capable of learning. But Mrs. Brown gathered a small group of girls and started a class. They met in her own bedroom until a printing shed behind the house could be converted for the daily sessions.

Challenged by this little group of girls, Mrs. Brown traveled to the United States and persuaded the Woman's American Baptist Foreign Mission Society to appoint a well-trained woman educator to guide the infant project that she had started in Yokohama. It was Clara A. Converse, a member of the second graduating class at Smith College, who responded to this call and sailed to Japan in 1890.

From these humble beginnings the story of Baptist education for girls in Japan in the past seventy years has grown to include three government-accredited schools, with a total enrollment of more than three thousand. The names of the three schools are Soshin, Shokei, and Hinomoto.

Five missionaries of the Woman's Society serve now at the schools. Beulah M. McCoy and Gertrude M. Waterman are at Shokei, in Sendai, and are the only American Baptist missionaries in the town. Vivian R. Genre and Ruth Kalling are at Shoshin, in Yokohama, the school started by Mrs. Brown. Vida Post serves at Hinomoto, in Himeji, a proud city of feudal days and home of a famous three-century-old castle. Hinomoto is the only Protestant mission school in the area.

In the early days, the schools were boarding schools. Girls from all over Japan came to attend, and stayed at school for many months, consecutively, sometimes for years. They were a part of a warm Christian family atmosphere, where Japanese teachers, strong in faith and character, directed the life of the dormitory. Missionary teachers, all single women, lived in homes ad-

jacent to the dormitories and had a very real part in the life of the girls during several impressionable years. Soon, however, government high schools sprang up, especially in the cities, and during the 1920's universal high-school education for girls was established in Japan. So every girl, no matter where she lived, had the privilege of a high-school education.

This development changed the character of the mission schools in a rather unexpected and far-reaching way. They became day schools, reaching only those girls in a given locality. It became harder to reach girls with the Christian message, because school hours were already crowded and students went home to a familiar atmosphere, most often non-Christian. The schools had been started, not only to educate girls, but also to give them the Christian message, with the hope that they would respond affirmatively. It is to the credit of those who have worked in the schools in more recent years that this objective has not been changed.

BUT THE YEARS have brought some inevitable changes. At one time there were five high schools for girls under American Baptist auspices, but many years ago these were reduced to three. At first, the schools had primary departments, but these were closed in 1899, by government decree, and mission effort was concentrated on training pupils in kindergarten and at the high-school level. The major emphasis at the three girls' schools is still high-school training, but Soshin recently started a primary school again. Hinomoto has both junior- and senior-high school departments, and Shokei, the largest school, now offers a two-year junior-college course. Nurseries and kindergartens are sponsored by Japanese Baptist churches.

Another change in the girls' schools has been the development of Japanese leadership. The schools were started by missionary educators, well-trained single women, who put their very lives into them. Their names are remembered and revered in Japan, and the schools today are a monument to their devotion and sacrifice. But the desirability of Japanese leadership was soon apparent and was incorporated as early as the 1920's.

It was because of dedicated Japanese leadership that the schools fared as well as they did during the war years and the reconstruction period that followed, and that they have had fine achievements in recent years.

All Japanese principals in the schools have been men. Even now a Japanese woman finds it hard to be in a place of leadership. That will surely come in time. There are many women in important faculty posts and a few

strong women of other denominations have pioneered in educational leadership and have given direction to the future.

The war years were hard ones for all Christian work in Japan. Schools, churches, and social-service institutions suffered. But the schools stayed open, continued their witness, and just as soon as hostilities ceased they were restored to their original status as Christian schools.

Hinomoto was the only school not damaged during the war. One building was damaged at Sendai, and all thirteen buildings of Soshin were completely demolished, almost at the close of the war. Soshin alumnae, determined to rebuild and restore their beloved Alma Mater, showed dauntless faith and courage. Out of Japan's extreme poverty and with only a little help from America, they built temporary buildings, so the school could reopen on its campus.

After the war, American Baptists provided splendid new buildings for the three girls' schools through a sizable legacy given for work related to women and girls. At Soshin, the new building replaced the temporary classrooms, and at the other schools new buildings replaced wooden plants fifty years old.

But American Baptists no longer put large sums of money into running the schools, as before the war. Today, the schools are Japanese-supported, except for the salaries of the missionaries attached to them, and occasional modest sums toward scholarships for worthy students. The schools are directly related to the Baptist Domei, a fellowship of Baptists traditionally related to American Baptists. This relationship will keep the schools church-centered, and prevent them from drifting into a more secular pattern.

Why are Christian schools needed in a country that boasts one of the highest literacy rates in the world? History answers that question. Christian missions first changed the idea in Japan that education was only for boys. Through the years, Christian schools were highly successful in training girls to take their place as women in the strange new world into which Japan was moving so quickly.

JAPAN is now at the crossroads in her history. Her young people are perhaps as confused and bewildered as any in the world. It might be said that Japanese youth have no religion. Old religions do not grip many of them, though they may go through the forms and ceremonies at crucial times in their lives. Only an infinitesimal number are Christian. Young people have a partial understanding of new ideas and concepts learned from the West in a brief fifteen years.

This knowledge has brought a train of problems and in many cases has fixed a gulf between the young people and their elders. The young people are thoroughly imbued with materialism and secularism. Juvenile delinquency is a new development in Japan, but it has become a serious problem in the big cities.

Christian schools are needed as never before to bring young people to Christ. Christian girls' schools are needed as never before to prepare young women for places of leadership that only educated women can fill. The past has been heroic, but a great future is indicated as these mission schools help Japan's young women meet the new day in which they are destined to live.

April, 1960



Hinomoto Girls' School, Himeji. Here is a picture of promise for the future Christian leadership of Japan



This new building at Hinomoto stands as eloquent testimony to the vigor of Baptist work in postwar Japan



Out of the rubble and ashes of war rose this superb new building at Shoshin Girls' School, in Yokohama



'Walk to Emmaus,' by Girardet

The Nearness of Christ

An Easter Meditation by LOWELL RUSSELL DITZEN

ONE OF THE AMAZING THINGS about the Bible is its capacity to give new truth, no matter how many times the old story may have been read. I had that experience as I mused over the story of the road to Emmaus. Its picture glowed with a meaning I never had sensed before.

This is the story: Two of the disciples were going down from Jerusalem on the road to Emmaus. It was Sunday, the first day of the week. It must have been just at dawn. Travelers in that part of the world began their journeys as night gave way to day. The cool of the morning was congenial to walking.

As they went down over the rocky trail from the great city, they must have seen more and more of the lilies beloved by the Master. In the valleys, still shadowed from the morning light, they saw those flowers, diademed with the dew of the night. It was a hushed time. There were not many travelers on the road. Behind the two disciples were brutal memories of Friday, the day of the crucifixion, and then the memory of the sad and so empty Saturday.

What a hollow time that day Saturday must have been for all the disciples! The shouting mobs, the tumult, and the crush of excitement were gone. Each man lived alone, wrapped in his own stunned, personal realization of the Master's death! No more would they see those penetrating eyes. No longer would they hear the teaching that was graced with the simplicity of the sky and the strength of the mountains. How great was

their loss! One by one, they must have been thinking: "With the bottom pulled out, on what can I stand? Shall I go back? Shall I take up tax-gathering, or fishing, or what-have-you, once again?"

In such an atmosphere of emptiness, sorrow, and perplexity, two of them were walking down the road to Emmaus. Although silent for a time, eventually they began to talk to each other. As they "communed," their solitariness merged into a togetherness: In sharing their hearts, they came closer to each other.

Notice the words "as they communed and reasoned." What they said, we do not know. One might very well have said: "I think the Master, even though we shall never see him again, would want us to be brave and helpful, especially so now. Remember how he tried to teach and guide us? Often he spoke of being brave and selfless when he was with us. Surely he would want us to be that way now." His companion might well have replied: "Yes. And this thought occurred to me. Because we were so close to him, we have a special responsibility to see that the goodness we knew in him is passed on to others." I think it is logical to assume that there was less despair, less heaviness of spirit, because of their communing and reasoning. And the lovely passage adds that, as they communed together and reasoned, "Jesus himself drew near and went with them."

Here is a beautiful facet to the Easter story. What is it saying?

**[While they communed together and reasoned, Jesus
himself drew near, and went with them.—Luke 24: 15]**

The goodness of God, the divine love for men, the rich truth that was in Christ—this could never stay shut up in a stifling tomb! It is bound to live forever. As Jesus sought to draw near to men in his earthly life, his spirit will do so forever. He rises from any restricting grave of doubt and despair. Hope will roll aside the stone, and he will draw near to men who commune about spiritual things, and who reason constructively on any Emmaus road. He will draw near and go with you to the end of time! That is a wonderful truth for an Easter morning. It is one to lay hold of and take with us for all the days that lie ahead.

A BIOGRAPHER of Mohammed wrote of the early period when the prophet's life was being sought. Mohammed lived in caves, evaded discovery by disguise, fled hither and yon, and often, the writer went on to say, his escape turned on a straw. Some rider's horse took fright. A storm, or the indecision of a pursuer—on the turn of such tiny things, Mohammed's life was saved. Danger and death were ever near.

Is it not so for us? You have heard friends of yours say, and perhaps you have said it yourself: "How close I was to physical tragedy! That plane that crashed was one on which I so easily might have been a passenger." Or: "There was a horrible accident on the highway, which except for certain circumstances might have had me the victim." Crippling disease strikes at someone close to you. You may have spoken the words many have asked: "Why wasn't I the one?"

One reason we are so moved by tragedies we see in the theater is that we know the closeness of sorrow and tragedy to our own lives. The burdens that man on the stage must bear could, so easily, be upon my own shoulders. But for some hand of restraining influence, the brutal act he did I might have done! The fateful corner, the wrong turn which he took—but for a soft guiding—I might have taken that turn, too! One saintly life, looking on a drunk sprawled in the gutter, put it this way, "But for the grace of God, there am I."

But we know, too, how close beauty is, and goodness and peace and love. You may have seen, as I have, the setting sun through the gnarled trees of Monterrey, California. Others of you have stood in awe as the sun threw its robes of glory over simple farmyards and majestic mountain peaks in Switzerland or Bavaria. But no sunset has more loveliness than that which paints the sky over the village where you live.

How near is beauty? The lilies of Bermuda can be unappreciated by the hurried tourist, while you can find all of the loveliness and wonder of creation in the flower that is on your shoulder, in your garden, upon the altar of your church. And your heart's desire—what you want most—like the man who searched for diamonds all over the world, only to find that they had been in his own back yard all the time—is close, too!

The Bible, all along its wide and varied course, is attempting to get this message through to you and me. For thousands of years, God has been trying to send his message to you. The Twenty-second Psalm sees

plainly, as do we, that "trouble is near." But, then, the writer pleads, "O God, who planted hope in my heart, even when I was in my mother's womb, be not far from me." God can be as close as trouble.

Psalm 139 also seeks to get the message through that God is near. "Wither shall I go from thy spirit? . . . If I ascend up into heaven, thou art there; if I make my bed in hell, behold, thou art there." God is near. Are you letting his message become truth for you?

In Easter the message is put in bold-faced letters that we cannot fail to see. In the life of Christ and in his living presence, God is trying to say: "Read my message in Jesus. This is how I want to come near and go with you down the plainest road, leading to the simplest village, to the humblest homes and hearts. My spirit in Christ would draw near and go with you." Although the dark valleys are near, we can go calmly into the blackest; for we are not alone. Out of the depths or on the heights it can be our own voice speaking, "I will fear no evil, for thou art with me."

Will you take this shining truth, not alone for the day, but for the year? Christ seeks to draw near to you and me and go with us in the way that is ours.

At the side of Trinity Church in Boston, the citizens erected a statue to the memory of the great Phillips Brooks. It portrays the beloved preacher in the act of speaking. He is using well his skill. Standing behind him is the figure of Christ, putting his hand gently on the shoulder of the preacher. I believe the sculptor was trying to say that the experience on the road to Emmaus, of Jesus' drawing near and going with man, is for all men and for all time.

WHERE is your Emmaus road? For you as a woman, it is in the home planning menus, keeping buttons sewn on, holding a sick child in your arms in the long night hours as weariness and fear tear at your energies and spirit. Home builder and mother, do you at times wish that there might be some mystic power to God that could come close to help and heal? The Easter faith affirms a power for days and nights like that. It says Jesus seeks to draw near you, to go with you, to be with you, in the tedious and troubled hours. His hand will touch your shoulder there on your Emmaus road.

As a man, you may be in the hurly-burly of competitive business life, where your nerves are stretched taut, where important decisions clamor for action, where the noise mounts to a deafening pitch. Have you not known times when you wish for peace and some clear guidance that you could not find in yourself? Do not leave out of your experience the reality of God's guidance in the living presence of Christ.

What this Easter truth is trying to say is that religion is not something merely for ministers to talk about on a Sunday morning. It is a living, cleansing, calming power. It is the spirit of the living Christ, seeking to be with you, near you, on any Emmaus road where you are—a power to touch your shoulder. In your faith in him, and in his living presence, you may find his strength and calm for any occasion.



Presenting two of Baptist Missionary Training School's girls: Judy Heda and Cheryl Clicquennoi, of Wisconsin

PREPARING young women for church-related vocations is our business and has been for over seventy-five years. The Baptist Missionary Training School, since 1881, has set itself the highly specialized task of enlisting and training Christian young women for efficient leadership in the missionary service of Jesus Christ.

"The work is too holy and responsible to be committed to novices. The women go forth in the name of God to deal with the most momentous interests that concern humanity." So spoke Mrs. J. N. Crouse in the year 1880. Mrs. Crouse, then president of the Chicago branch of the newly formed Woman's American Baptist Home Mission Society, had toured home-mission fields and found an imperative need for preparation for missionary service.

"A plan must be devised to bring, not only all the young women now employed, but every young woman who seeks to become a missionary, in touch with the board in Chicago for at least three months before being permitted to bear the commission of the society," said Mrs. Crouse.

Some of the requirements listed as essential before a missionary should "undertake to grapple personally with the giant evils which confront and defy the missionaries of the society" were: enthusiasm, consecration, tender sympathy with victims of vice and degradation, and a practical knowledge in Bible instruction; proper care of the sick, and preparation of wholesome food and necessary articles of clothing.

A special course of training was approved and required of all missionaries. The school was held at the society headquarters for "not less than three months and not more than six." This training included "a stipulated amount of missionary work of the same character as they expect to do on the mission fields, thus testing their adaptation and love for such lowly service."

TODAY'S NEED FOR THE BAPTIST

Husbands of the society's board members and other donors pledged part of the \$1,000 goal, which was a fund over and above regular giving for the support of the missionary work of the society.

The doors of a rented house on Michigan Avenue, Chicago, opened on September 5, 1881, and the Baptist Missionary Training School became "the first school in the world established for the definite training of women for missionary service, pioneer and pattern for later similar institutions."

"Though," according to the records, "the purpose of the school was primarily to enable the society to send more efficient laborers into home-mission fields, an invitation was extended from the very first to all who desired to fit themselves for service in any department of Christian work, whether as home, foreign, or city missionaries for any denomination."

There were seventeen in the first class. Fourteen were missionaries brought from the fields, and three were new appointees.

Members of the faculty were leading pastors, physicians, and laymen and women of Chicago, all of whom gave their services.

The school boasted three departments: theological; medical; and Sunday school, domestic science, and kindergarten.

Those who supervised the beginnings of the school thus defined the requirements of a missionary:

"To know how to cook, to clean, to keep house with neatness and economy, and teach that art to others; to sew, to mend, to show the best way of doing things; to visit, to be able to minister to and prescribe for the sick, to comfort the afflicted, soothe the dying; to feed the hungry, clothe the ragged; to prepare work, to organize and sustain industrial schools, Sunday schools, mothers' meetings, temperance societies, missionary societies; to teach manners and morals, to use sanctified tact, self-control, and the spirit of the Master; to pray, to sing, to teach, and in the pursuance of their work to walk miles, if need be; to fast if need be; 'to run and not be weary, to walk and not faint.'"

BY 1883, the course at the school had been lengthened to a full ten and one-half months' school year.

There followed years of rapid growth, the building of a library, beginning with the gift of a set of Bible commentaries; adjusting and adding to the curriculum, and plans to erect the first new building.

From 1881 through 1953, the records show that 1,402 students had been enrolled. The careers of about half of these are listed as follows: 551 home missionaries, 121 foreign missionaries, 64 directors of Christian education, and 61 wives of Baptist ministers.

We are proud to call ourselves a woman's college in church vocations. From time to time, as the role of women in the life and work of the church has undergone changes, we have asked ourselves whether the time

IST MISSIONARY TRAINING SCHOOL

By PEARL ROSSER

had come to abandon this purpose and direct our energies and resources through other channels of Christian higher education. Today, however, as never before, we sense the need for well-trained women in every branch of our Baptist world mission.

Women workers are no longer restricted to "girls' work" or "women's work" in a Christian center, church, or other agency. Alumnae of the Baptist Missionary Training School are serving as administrative staff in denominational offices; Christian social workers; teachers of weekday religious education; and directors of Christian education in the churches, city societies, and state conventions. Graduates are found among the writers, artists, and editors of our denominational publications, including curricular materials and leadership-education texts. They serve among Indian Americans, Spanish-speaking groups, migrant workers, in Christian centers, and in many other areas of work. And many, as we have noted, serve in other lands.

A RECENT SURVEY in the six states surrounding our school revealed that many churches are eager to secure our graduates for full-time employment. Of ninety-two pastors of churches able to employ more than one worker, sixty-nine indicated a desire to employ a Baptist Missionary Training School graduate.

Some reasons for this desire may be attributed to the school's extensive program of practical training. A large part of the curriculum relates to the actual work done by the students in the churches, in Christian centers, and in other agencies in the Chicago area. Much of this work is planned and carried out in co-operation with the Chicago Baptist Association.

Through all the school's history, leaders at the Baptist Missionary Training School have recognized that the curriculum should strike at the very heart of needs in mission work. Christian "vocation," these leaders have insisted, must be practical as well as spiritual in its commitment.

Recently, the school announced that the new name "Vocational Practice" was to be used instead of "Field Work." Twila Bartz, head of the department of vocational practice, says: "Much of what we do today has been in practice since the school began, but it has been added to, deleted from, changed in philosophy, and made functional in our present-day environment. Yesterday, we trained young women for particular jobs that waited for them. Today, we look at the young woman, discover what she is, and attempt to find where God has chosen her to serve."

Since the turn of the century, the curriculum has been expanded from three months of preparation to four years, leading to the degree of bachelor of religious education. In more recent times, after a few years of actual work in a position, students seek additional preparation and enter universities or seminaries for graduate work.

The committee on placement receives more requests for our graduates than the number of students enrolled can possibly supply. It is imperative, therefore, that we have many more young women ready to follow the call of Christ into these church-related vocations.

This is a long-time process. Young women who are committed to God's call to specialized Christian ministries need the support and encouragement of parents, families, churches, and friends. Early in life, young people should be encouraged to be alert to, and heed the call to, full-time Christian service in one of our church-related agencies.

THE FINEST in educational opportunities is provided through the Baptist Missionary Training School. The Bible is taught as the source book of our Christian faith. Christian education courses, extensive and practical, provide the means of learning how to share the Christian faith with others. Courses in the social sciences enable students to understand the needs and problems of people.

Most important, of course, is the basic personality development of the student herself. Through the years and months of classroom and laboratory there grows a Christian faith that enables a worker to meet the greatest challenges of the field.

Since the need for women workers continues to be so great, and since the alumnae of the Baptist Missionary Training School have proved the value of the training our school is prepared to give, we are eager to meet the need and to follow in the pioneering tradition of the school's founders.

We are, consequently, planning for expansion of our program to meet the challenge of today's need for well-trained workers. With such aims shared by students, faculty, board members, alumnae, and other concerned American Baptists, and with God's guidance, young servants of Christ can carry the Good News, with transforming and healing power, to all the world.



Suzanne G. Rinck teaches class in Old Testament history. Classes small enough for personalized teaching

ALONG THE CURRENT BOOKS

CONVERSION. By E. Stanley Jones. Abingdon Press. \$3.25.

There are books on conversion that talk all around the subject, ignore it, or define it in technical terms. This treatise, however, is different. It concentrates on the questions people want answered. It asks and answers such questions as what conversion is, how it comes about, what lasting results follow, and how it affects the individual's life; such questions as how to convert others, what is the place of the Holy Spirit in conversion, and how to deal with backsliders, etc. The book does not dwell on theological questions or methods. It is unique in that it answers by relating the experiences of hundreds of people, all over the world, whom Dr. Jones has seen rise up and follow Christ, and who testify of the wondrous works and miracles God has wrought in their lives.

CHRISTIAN BAPTISM. Edited by A. Gilmore. The Judson Press. \$4.50.

Eleven British Baptists attempt in this book to rethink the doctrine of Christian baptism, with a view to making a contribution to the ecumenical movement. Their aim is not to defend the beliefs and practices of their own denomination, of which in places they are quite critical. Neither do they seek to wage war with those who differ with them. They are interested in new light and a constructive statement. The book is the result of men pursuing specialized subjects in the light of group discussions. With the preliminary chapters on tradition and Jewish antecedents, a thorough study is made of baptism in the New Testament and in Christian history. The concluding chapter finds both Baptist and Paedo-Baptist practices defective. The church that will not move from its past, that closes its mind to new truth, seals its own death warrant. Baptists need to expose believer's baptism to the traffic of the ecumenical market place.

THE BIBLE WORD BOOK. By Ronald Bridges and Luther A. Weigle. Thomas Nelson & Sons. \$5.00.

Translated and published in 1611, the King James Version of the Bible contains hundreds of words that are either obscure or obsolete today. For example, in 1611, "allege" meant "prove," "let" meant "hinder," and "conversation" meant "behavior." Though these meanings were per-

fectly correct three hundred and fifty years ago, they are not correct today. As an aid in bridging this gap in English usage, the authors of this book have compiled a list of more than eight hundred words, and under each word have stated clearly the changes in meaning that the centuries have brought about. Bible students, teachers in the church school, and ministers will find this volume a handy and useful tool.

A PHILOSOPHY OF ADULT CHRISTIAN EDUCATION. By David J. Ernsberger. The Westminster Press. \$3.75.

This is a plea for an adult teaching program in the church. Its theory is that preaching should be followed by personal instruction of people meeting in small groups. A large part of the book is concerned with where the layman is now and where he should be in his thinking in the Christian movement. The author contends that the problem-centered approach in study is insufficient, for the problem a man may be concerned with may not be the one with which he should be concerned. Adult religious education should go beyond the layman's conscious needs and interests. There is much in this book which is helpful to the person who is concerned with adult study groups. One of its possible inadequacies, however, is that not much is said about the tendency of such small groups to ride hobbies, and about the methods by which a leader can get such a group away from the thing it wants to talk about to the thing it should be talking about. The writer is openminded enough to admit that any techniques have their limitations. This book ought to be in every church library.

FAITH AND COMMUNITY. By Clyde A. Holbrook. Harper & Brothers. \$3.00.

The chairman of the department of religion at Oberlin College advances an erudite and practical interpretation of the Christian existential conception of faith. Two kinds of faith are explained and evaluated—primal and radical. The first is elemental in human existence. It is neither rational nor irrational, but it is the primordial source of one's personal existence. Radical faith involves conscious decisions and commitments. It is more than holding and defending certain dogmas and doctrines. Its ultimate

objective is to find fellowship with God through Jesus Christ. This faith is more than just knowledge; it becomes central in life, reflecting in the individual's own personal philosophy of life and in his moral, ethical, social, and spiritual relationships with God and man. The book gets its title from the closing chapter, in which, with superb insight and contagious conviction, the author applies radical faith to the life of community. His style is unique and arresting, in that he carries on a dialogue with Paul, Luther, Calvin, Augustine, Kierkegaard, Whitehead, Tillich, and others, thereby granting his readers rich fellowship with profound Christian thinkers of both the ancient and the modern world.

YOUTH PROGRAMS ON NATURE THEMES. By Ruth Schroeder. Abingdon Press. \$2.75.

Here are twenty-three worship services, including five for candlelight and campfire occasions. The author skillfully relates the outdoors to the worship of the Creator. These services are built around such subjects as "The Majesty of the Mountains," "Desert Solitude," "Ocean Secrets," "The Miracle of Spring," and "The Magic Curtain of Night." Directors of young people's activities will find this a good book for worship and discussion programs. Some may feel that it is too introspective and too conservative, but as most books of this kind are best used suggestively, rather than as an absolute plan or pattern, there is much here for the senior youth fellowship and young adults' groups. This book should be well received.

THE REVELATION OF GOD IN HUMAN SUFFERING. By Wayne E. Oates. The Westminster Press. \$2.75.

In thirteen sermons the professor of psychology of religion and pastoral care at the Southern Baptist Theological Seminary reveals some of the values to be derived from suffering. His wide knowledge of psychotherapy enables him to sense keenly the tragedy of suffering, and yet to proclaim that there are blessings born of affliction—a fuller realization of God's comfort, a bond of fellowship with others, self-discipline, humility, spiritual maturity. This is a mentally stimulating book. It rises above the pseudo-type of preaching that belittles pain, ignores it, or explains it away as a figment of the imagination. The author does not obscure the chief purpose—that all of life's experiences are to bring mankind into closer fellowship and harmony with God.

Building a Filmstrip Library

By EDMUND C. SHAW

A LETTER recently came to the Baptist Film Library with a request to purchase a certain filmstrip. This church had rented the same filmstrip a year or two ago, but now needed it again to show to a new group. The present trend in filmstrips is to purchase permanent copies for a gradually expanding church library. This practical plan actually saves money! By the time a filmstrip has been rented two or three times, the cost has amounted to more than the sale price.

A purchased filmstrip arrives at your church in the best of condition, new and clean. Rental filmstrips obviously stand a great deal of punishment, and are usually scratched and worn. Most important of all, a rental filmstrip is booked for a particular showing date and will not be available for other groups at other times. When your church has a filmstrip in its own permanent library, it is always available for use by any department of the church, whenever it may be needed.

'This Is My Heritage'

Consider several examples. The sound filmstrip *This Is My Heritage* is one that every church should own. It can be used as a feature for a Sunday evening worship service, shown in its entirety. At another time, the sequence on Roger Williams (fourteen frames) could be used with children. In this instance, the recording would not be used, but the leader would retell the story of Roger Williams in his own words, adapting it to the special needs of the group.

Another sequence, on Adoniram Judson (twelve frames), could well be used in a mission-study group on Burma, or as part of a program on the beginnings of the missionary enterprise. A third sequence, on Walter Rauschenbusch (6 frames), might well serve as a springboard for discussion with an adult group on the meanings of Christian social action.

New Classes

In particular, this filmstrip will be used widely each year in the churches with new classes. The subject matter lends itself especially well in the instruction and inspiration of new church members who may not have background in Baptist history and tradition. Here are five uses for this one

'Crosses on the Hill'

The department of literature proudly hails a member of its staff, Eula A. Lamphere, in another achievement as a professional playwright.

Crosses on the Hill, a morality play in three acts, "a brilliant and strikingly modern parable" on the theme of Easter, is available from Samuel French, Inc., New York and Hollywood.

Eula Lamphere is a native of Weedsport, N. Y., where she is well known for her outstanding leadership in Baptist youth groups. She has been chief editor in the department of literature since January, 1959.

Christians everywhere will be interested in this play and in Miss Lamphere's fine contribution to the field of religious drama.

A *Certain "Unalienable Right,"* another one-act morality play by Miss Lamphere, on the life-service theme, which first appeared in the January issue of *MISSIONS*, is available from the department of literature at 25 cents a copy.

filmstrip. Other ways will present themselves as the filmstrip is studied and used.

With Our Hands supplies another illustration. Basically, this filmstrip tells the story of White Cross, and it will be used chiefly at women's missionary meetings. One sequence features an Indian boy and girl at our American Baptist work among the Hopi Indians in Arizona. This sequence can be used as a special program with children. Another sequence shows our work in the Belgian Congo, and these individual frames can be the basis of another program.

The latest catalogue of the Baptist Film Library lists 274 filmstrip titles and 284 motion-picture titles. Many of these filmstrips are aimed at special subjects and special needs, but with a little imagination, almost all of them can be used several times in each church. The reading manuscript which comes with each filmstrip can be adapted and expanded, using materials which can be found elsewhere in

MISSIONS or in the annual missionary publications.

File System

Once you have started to build your own filmstrip library, you will need to establish a place to store the filmstrips, records, and manuscripts. It is well to set up a system so that the materials will not become separated. Use a bookcase or cabinet with doors, and mark a place for each filmstrip on the shelves. If you have a large enough library, it may be easier to keep the filmstrips on the marked shelves and the scripts in a file, with each script in an individual file folder. Appoint someone to have charge of your library to keep the items in order and in place. You may find it useful to set up a file-card system with each title on a separate card. The item can then be reserved in advance and made ready for use. Several companies manufacture special metal cabinets for small audio-visual libraries, but a well-organized bookcase or cabinet can usually be made to serve with adequate results.

Start to build your own filmstrip library in your church. You will find it practical and useful, and your programs will be enhanced by the many ways that filmstrips, as complete programs or by short sequences, can be used. Contact your nearest Baptist Film Library for advice and help.

Start a Sheet Bank

"Blood banks and eye banks are an accepted part of our community life and all because of human need," says Mrs. Dwight Bahr, Waukesha, Wis., national chairman of White Cross. She declares that a parallel situation—no resources on hand to meet a need—sometimes comes up when American Baptist women want to fill their White Cross quotas of muslin dressings from old sheets, while another group ten miles down the road needs none. Suggested remedy: a sheet bank for associations, with the chairman holding a backlog of old sheets for use where needed.—*The Baptist Record*, Iowa.

Film of the Month

The motion picture *Prejudice* shows the effect of prejudice upon the person who practices it, rather than upon the person against whom it is aimed.

An average American family, the Joe Hansons, moved into a new neighborhood in a small town, and are shocked to find that there is much prejudice against their next-door neighbors, who are Jewish. Young Joey comes home one day vowing that the Italians should be kept off the block; but then the tide turns and Joey is shunned by the rest of the chil-

dren on the grounds that he is a "dumb Swede."

The story is brought to a climax when Joe begins to feel insecure in his job at the plant, and gets a Jewish fellow worker transferred because he fears that he is trying to take his position. With the help of his pastor, he realizes in time what is happening to his thinking, and determines to right the wrong he has committed. The showing time is 58 minutes. Rental, \$10.

'Tour of Thailand'

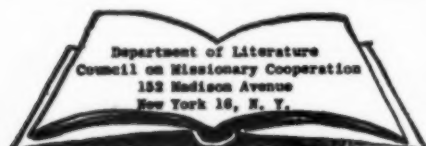
Tour of Thailand, a descriptive narration of American Baptist work in Thailand, may be used for programs at circle, missionary, and association meetings.

Produced by the American Baptist Foreign Mission Societies, the booklet is available from all American Baptist book stores and the department of literature. Price, 35 cents.



Women's Program Materials

"That Ye May Know," the 1960-1961 program packet, is designed to be used in societies, but may be adapted for circles, association meetings, and other missionary gatherings. In the packet are twelve programs, program helps, including a leaflet on the use of the packet, and supplementary leaflets. Price, \$1. Program folders carry the same cover design as the packet and have the theme hymn on the back. They are priced at 50 for \$1.



Co-workers Over the Seas

American Baptist Foreign Mission Society
Woman's American Baptist Foreign Mission Society

On Being a Campus Pastor

By KENNETH P. LOSH

MRS. LOSH AND I are writing from one of the more than seven thousand islands in the Pearl of the Orient, the Philippines. As pastor of the campus church at the university, I should like to guide you through it. It is not just a church; it is also the convocation hall for the high school and university five days a week. Then it would look like an auditorium to you. Fifteen hundred people can be seated if the balcony along two sides is used. The benches are so close together that long-legged Americans have difficulty sitting comfortably, but Filipinos seem to have adequate room.

For religious services, the stage is transformed successfully by the addition of railings, pulpit, lectern, and communion table. There are always flowers right out of God's greenhouse for Sunday. Every Sunday is Palm Sunday for us, as there are usually sixteen pots of palms at the front of the church.

Architecture here is as open as possible, to make the buildings cooler. So our church becomes a haven for birds, which build nests above the platform (occasional feathers and wisps of rice straw float down during the service), for geckos (lizards that oblige by rarely croaking except at night); for tiktikies (small lizards that sleep in the

daytime and scamper about on ceilings and walls at night, catching bugs); and for mosquitos, of course.

The side walls are built with open tiles that let in air in the leg area, but they let in water, too, during a storm. Since the floor is cement, the water is just swept out through the same openings. The inside is decorated in two shades of green, and the outside is the same pale green that has been used on all the university buildings, thus giving the campus a harmonious and attractive appearance. The name of this building is Rose Memorial Hall, named for Francis Rose, a versatile and talented missionary, who was one of the Hopevale martyrs.

High-school and college Christian Youth Fellowship groups meet in the afternoon and evening at Rose Memorial. So you see it is a busy place. Deep in the hearts of our Filipino co-workers is a longing for a separate chapel building, a place of worship open at all times for thoughtful meditation and prayer.

Students Within the Family

We seem closer to the students this year because five of them are living in our house. Four softball girls and one pretheological student have become "our girls." (Maybe this is because I



Iloilo Baptist student gospel team which goes out to villages to bear witness

am coach of the varsity girls' softball team and still acting dean of theology until July, 1960.) They do their own cooking, washing, and ironing, making our house a beehive of feminine activity. Nearly any time of the day one sees what seems like countless petticoats and other feminine attire out to dry, and can see (and smell) dried fish, rice, mongo beans, and other food. Three of the girls are Roman Catholics, excommunicated from their church, along with their families, when they came to our university. One of the girls said, "If they won't let us confess to the priest, they will force us to confess to God—why we may be Protestants soon!" The spiritual climate of Central starts many students thinking.

At examination time, Marie is busy grading the papers of her two Bible classes—first-year engineers and first-year nurses—that meet four days a week from seven to eight in the morning.

Last summer, the Nanking Foundation made it possible for me to go to Singapore to attend the Southeast Asia Theological Conference. On the way I attended the meeting of the Philippine Theological Association in Manila. By taking advantage of a Pan American Circle Tour, for a very small extra amount of money, I returned by way of Saigon, Vietnam; Siemreap, Cambodia, to see the great ruins of Angkor Wat; Bangkok, Thailand, to meet our fine missionaries there, and to observe the work of American Baptists; and Hong Kong, where I observed the work of a small American Baptist staff doing a tremendous job among the Swatow Chinese.

On return, I plunged into preparation for Christian Emphasis Week, speaking at morning convocations daily and at special evening convocations. Total attendance during the week was approximately ten thousand, with more than a thousand each morning, and excellent attendance in the evenings—all voluntary. We are sure many were hearing the gospel for the first time. There were 148 first decisions to accept Christ as their Lord and Savior or to be obedient to the command to be baptized, and 131 came for rededications.

If you question the number of rededications, remember that this is a country where Christianity is so medieval and filled with fear and superstition that young Christians slip back very easily. Many of these rededications are real and necessary.

World Communion Sunday

On World Communion Sunday, fifty young people were baptized after extensive training classes. Many had

to defy the threats of their local priests, as well as face the wrath of their parents. A while ago, one girl left us to go to school in Manila, because after two years she felt she was close to making a decision for Christ. She returned this year and did accept Christ as her personal Savior. The next day she got a letter from her mother, saying that no matter what she called herself she would always be a Roman Catholic, and if she persisted in joining the Protestant church there was no room for her under their roof.

More than one had tears in their eyes as they answered in the affirmative about their faith in Christ when they were baptized in our beautiful outdoor baptistery.

Following the baptismal service, which began at four in the afternoon, we went into Rose Memorial Hall for our communion service, joining with others around the world on World Communion Sunday in our confession of a living Savior.

We have always been troubled by the fact that after such a moving spiritual experience students have to

return to lonely rooms and to boarding houses or to relatives' houses where there is even hostility toward them.

New Translation of the Bible

A major contribution to our evangelistic work this past year was the arrival of the new translation of the Bible in Hiligaynon, which reached us from the Bible Society after years spent in its production. Revision goes back as far as the work of S. S. Feldmann, father of one of our new missionaries, Virginia Feldmann. Work already done on it was destroyed during the war; then with newer English translations available, and the advance study of Hiligaynon, newer revisions were necessary.

This first semester we have 3,100 students enrolled. On the college level, 47 per cent are Roman Catholic, 41 per cent are Protestant, and 8 per cent belong to the Philippine Independent Catholic Church, called the Aglipayan Church. We also have some Moslems and Buddhists. Our high-school students are 42 per cent Roman Catholic, 51 per cent Protestant, and 4 per cent Aglipayan.

Tidings from the Fields

WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY

A Striking Impression

By GLEN H. BRADFORD

PROBABLY the most striking impression I received in my first year as director of Indian work was that of the loneliness of the missionary. He hungers for fellowship, but, in spite of this, he exhibits a magnificent balance of spiritual stamina and vitality. Such loneliness could create a sense of monotony and loss of drive, but the missionary who stays in the work has instilled enthusiasm in the people, who in turn enrich the life of the missionary.

If the missionary is lonely, the Indian Christian could become doubly so. Since he often has to give up family or tribal relationships when he becomes a Christian, he looks to his fellow American Baptists for a warm and brotherly fellowship. Too often this is denied the Indian Christian, who is considered to be something like a museum piece.

There is a remarkable difference in the level of development among Indian people. Sociologically, education-

ally, spiritually, and economically they range all the way up and down the scale. Some are tragically retarded, but others have achieved great gains in every area of life. We need to strengthen the hands of Indian leaders so that they may better serve the less competent among their own people.

Indian American Readjustment

I look with dismay at the patronage grip our society has placed on the Indian American. Once America was discovered by the white man, there began for the Indian American a relentless process of yielding to the pressures of white settlers on Indian land. As settlement advanced across the Western frontier and the newcomers increased, the process of pushing the Indian American out of the way continued. These people eventually found themselves living on reservations in varying degrees of isolation. A few tribes continued to live east of the Mississippi, but the majority were settled in the West.



The Sunlight Mission at Second Mesa, Ariz., helps this boy face the future

Reservations gave the Indian a degree of protection and self-management, but there continuously surged argument and debate about Indian property and Indian states which resulted in the enactment of a confusing tangle of laws governing Indian affairs. Many reservation lands were submarginal and much Indian life was supported by government subsidy. Poverty, dependence, inertia, and distrust often resulted. Complications arose when some Indian land was found to have valuable timber or mineral deposits. Some tribes began to develop their own economy; others sold out or gave up their claims.

In 1955, a movement was begun to end government controls, to terminate reservations, and to relocate Indians in towns and cities. The termination policy, which nullified previous treaties, will become effective as each tribal group concurs in the disposition of its lands.

Those trying to help the Indian American make adjustment to off-reservation living, see the tragic results of treating for generations the Indian as a ward. Many adults even today do not know the English language. There have never been enough schools to educate all the children. Heads of families often have no concept of a systematic way to earn a livelihood. Few Indian people adjust easily to the faster pace of city living.

Divided Tribes

Many tribes are divided between "traditionalists" and "progressives." Those who call themselves "traditionalists" are saying, "Take everything that you can from the white man, except his way of living." This attitude is born out of bitterness and unhappiness over the way Indian people have been treated through the years. The "progressives" feel their people should welcome changes.

Every church finds it difficult to follow a member who moves to another community. This is especially true with Indian churches. Christian Friendliness missionaries are working diligently at this problem, but because of their small number they cannot cover the entire country. They help American Baptist churches to initiate a ministry to Indians who come to their communities. Although the process of relocation is under way, missionaries in Indian communities will continue to be needed in the foreseeable future; for the process of termination and integration promises to be slow.

Because Indians have all their lives known prejudice from white men, concerned Christians must seek out the Indian American. He must be invited and welcomed warmly into the fellowship of the church. The Indian American brings a rich cultural heritage to American life. He must be allowed to express this heritage. Christians must offer an attitude of acceptance in helping with specific problems.

Work in Seven States

American Baptists support Indian work in seven states among people of twenty-three tribes. As missionaries preach the gospel of Christ, they attempt to strengthen the self-reliance of Indian people so that they will become free agents in directing their own affairs. Since Indians have lived for many years in isolated country areas, they need special preparation for off-reservation living. Protestants co-operatively have established centers where young people and adults may receive counseling and spiritual training for the many readjustments they will face in relocation.

Indian churches range in membership from fewer than a dozen to more than 250. The average is about 100. One-fourth of these are absentees, having moved to urban areas. Sunday schools among these churches range in attendance from around 15 to 165, with an average around 50. Eighteen churches, whose reports for 1959 are already in, show a total of 94 baptisms, or 6 per cent of their membership. Eighteen churches contributed \$2,735.95 to the Unified Budget in 1959. Others who give regularly have not reported yet.

Indians are developing leadership potentials. One, a student at the Baptist Missionary Training School, was chosen to be one of some twenty Indian students to take special training in leadership at the University of Colorado last summer. Others are proving their metal at Bacone, Mounds-Midway, and at state schools. One fine Baptist Hopi girl teaches in one of the schools of Arizona. A Hopi young man coaches at one of the schools.

Irrigated lands near Poston, Ariz., are now open to white settlers. Arthur F. Loveridge and his people at the Poston Baptist Church are preparing themselves for the possibility of a growing and integrated membership by taking special training in leadership, church-school methods, and the meaning of church membership.

Since minorities usually play the role assigned to them by the majority, we must create in our thinking a new concept of Indian Americans as fellow servants and Christians. The concept of "peculiarity" must die in our own thinking, first.

Even as pastors and church people attempt to nurture these people in personal and social responsibilities, there are smaller, independent or Pentecostal groups who have already come in with big give-away programs. They have deliberately appealed to the material side of the Indian. Indian Christians whose loyalties were based on similar Baptist programs have gladly gone over to these other groups. Those whose faith is sure, and who have grasped the way of creative living in Christ, remain faithful. Their witness is heightened and has become more powerful than ever before.

Some church properties are in very poor condition. We are encouraging the local churches to accept as much of the responsibility for renovation as they can. Some, however, will not be able to share heavily, because of their low income on the reservation.

We must strengthen the process of relating these churches that serve Indian communities to our associations and state conventions.

I commend the work of our pastors in these churches. This year has been one of constant and refreshing inspiration, as I have found men and women doing their work even beyond the call of duty, and doing it in a gracious manner.



This lad is seriously working on a problem, which is fun at the mission

MISSIONARY AND STEWARDSHIP EDUCATION

This Is How to Do the Job

THE FOLLOWING are suggestions for an efficient program of missionary and stewardship education and promotion:

Promoting the Program

1. Become acquainted with the American Baptist missionary program at home and abroad.
2. Become acquainted with available missionary and stewardship curricular and program materials.
3. Interpret the missionary reading program and enlist participation.
4. See that information regarding the American Baptist world mission is provided in church-school materials, Sunday-evening groups, and weekday activities.
5. Train leaders for teaching mission-study classes.
6. Use the materials especially prepared for use in the Sunday church school provided by the America for Christ Offering, the World Fellowship Offering, and the Children's Day Offering.
7. Secure subscriptions for *Missions* magazine, and keep *Crusader* list up to date.
8. Work with the board or committee of missionary and stewardship education to develop a missionary concern among all church members through the use of printed materials, plays, speakers, films, filmstrips, exhibits, maps, and workshops.
9. Promote attendance at missionary conferences and workshops of an educational and promotional nature sponsored by state convention or city society or American Baptist Assembly, Green Lake, Wis.
10. Plan, administer, and promote an annual graded church school of missions.
11. Promote giving to the institutional budget.
12. Start new mission churches.
13. Encourage the making of bequests to American Baptist missionary enterprises.
14. Study the financial needs of the Unified Budget of the American Baptist Convention.
15. Study the budget of the church and also the missionary goal suggested by the state or city promotion office in order to recommend a reasonable missionary goal for the church's budget.
16. Co-operate with the every-member canvass committee to secure pledges for missions and local expenses.
17. Administer the missionary budget of the church.

Raising the Money

Generally speaking, the job of the promotion committee is to raise so many dollars by December 31 in any year. The materials prepared and used are designed with this objective in mind, whether it is related to the every-member canvass, the Unified Budget, or the annual offerings.

The Council on Missionary Cooperation has this responsibility, and through its field counselors seeks to help pastors and church officers with their responsibilities. The guide prepared for the Lay Development Program on *The Laity at Work in Missionary Promotion* is a help for church officers who have this responsibility. The guide may be secured from James E. Fidler, 1703 Chestnut St., Philadelphia 3, Pa., at 35 cents a copy.


Also, the objective of missionary and stewardship education is to create concern for world evangelism, a readiness to dedicate personal and material resources, and an involvement of those it teaches in the mission. It does this, not as something separate from its objectives in Christian education, but as an essential part of them. Reaching

this objective is a lifelong process, as Christians grow to maturity.

It is for these reasons, essentially, that missionary and stewardship education is related to the objectives, materials, methods, and administration of a Christian-education program. This program is carried out denominationally, in and through the program of the board of Christian education.

Securing Information

In order to be in the stream of information and leadership training for this particular responsibility, it is wise for the missionary and stewardship education committee to be related to the board of Christian education. Information about this program comes to the church through the channels of area (state convention, city society, and association) committees on Christian education, or from the department of missionary and stewardship education, 1703 Chestnut St., Philadelphia 3, Pa.

The Bible	APRIL	Mark
	MAY	1, 2 Thessalonians
Book of the Month	JUNE	2 Samuel

MISSIONARY AND STEWARDSHIP EDUCATION—*Children*

Primary White Cross for Africa

Judson Graded Materials

IN MAY you will be teaching a unit on our Baptist work in Africa. The subject of the unit is laid in Kikongo, Belgian Congo.

For service projects in White Cross, read carefully the suggestions and instructions for shipping that follow. This up-to-date statement replaces anything said in the *Teacher's Quarterly*.

Primary Year II, Spring Quarter

This list of supplies is to be used in place of the list on page 50 of the *Teacher's Book*. Please note below the changes in the address of the shipping rooms, and of the headquarters offices of the American Baptist Foreign Mission Societies.

Bible rolls (the kind used with Uniform Lesson materials), may be obtained from The American Baptist Publication Society book stores. (See

the 1960 issue of *The Builder*, page 66.

Large Bible pictures in color may be obtained from The American Baptist Publication Society book stores. (See page 87, in the 1960 issue of *The Builder*.)

Small Bible pictures, preferably in color, may be cut from lesson materials or obtained from The American Baptist Publication Society book stores. (See the 1960 issue of *The Builder*, pages 86, 87.) These small pictures should be tied in packets of fifty.

Around the World Picture Books may be obtained from The American Baptist Publication Society book stores. (See the 1960 issue of *The Builder*, page 46.)

New Testament Bible Picture Packets may be obtained from the World Council of Christian Education and Sunday School Association, 475 Riverside Dr., New York 27, N.Y.

Crayons, boxes containing eight colors.

Packages of patchwork pieces, cut post-card size, from cotton prints. These pieces should be tied in packages of five hundred.

Bandages should be torn from used cotton sheets. Size: 1 inch x 1 yard. Bandages should be rolled tightly and evenly, and tied with piece of selvage. These are used as finger bandages in the Belgian Congo.

Directions for Mailing Supplies

The box of White Cross supplies should be packed by the children. It should be addressed as follows:

Primary White Cross
Woman's American Baptist
Foreign Mission Society
King Shipping Company
c/o Gold Star Cargo Services
164 Front St.,
New York 38, N.Y.

To complete the project, a contribution of 35 cents a pound toward the overseas shipping expenses should be mailed to the headquarters offices of the American Baptist Foreign Mission Societies. Check or money order only should be sent, made payable to White Cross—W.A.B.F.M.S., and should be mailed to:

White Cross—W.A.B.F.M.S.,
c/o Treasurer
475 Riverside Dr., 16th Floor
New York 27, N.Y.

A letter should be enclosed with the check or money order, describing the contents of the box. The package of gifts should be dedicated to the work in the Belgian Congo at a worship service on Sunday before the box is mailed.

Teaching Materials

The picture album *World Friends in Africa*, (\$1.25), has fifteen large-sized photographs of boys and girls in Africa doing many interesting things.

Children of Africa, (\$1.25), is a large-sized picture book with pictures in four colors that show African boys and girls engaged in the many activities of daily living.

Picture Map of Africa, (\$1.00), has a large outline map with an insert sheet of pictures that may be colored and put into the map.

Filmstrip—*Tumba of Africa*, (sale price \$6.00), shows an African family as they leave the village where they have been very happy and go to the city to live. This transition in their living pattern with all the many changes involved is made easier by the church, the pastor, and new church friends!

For the library table, a new book, *Boloji and Old Hippo*, by Juanita Purvis Shacklett, will prove to be interesting reading.

CHRISTIAN WORLD OUTREACH—The B. Y. F.

1960-1961 Mission Themes—New Materials

Home-Mission Study

THEME: *Heritage and Horizons in Home Missions.*

In a country changing as rapidly as its top ten tunes, what happens to persons? What happens to values—to moral, cultural, and religious ideals? What is the church's mission? What is its message? How are the youth of the nation to be challenged, involved, and integrated in the church's tremendous, ongoing task? Answers to these questions will be sought in this study. The materials on this theme survey the past and the present of home missions and illuminate tomorrow's opportunities.

JUNIOR HIGHS

In Unbroken Line. By Amy Morris Lillie. Opening her story with Pentecost, the birthday of the church, Miss Lillie rapidly traces the church's expansion from Jerusalem through Europe to America, then gives major attention to the ways in which the church has worked out its mission in the United States. A closing section looks to the future to see the broad lines of the church's changing task in this country. Cloth, \$2.95; paper, \$1.50.

How to Use In Unbroken Line. By Lael A. Henderson. In this imaginative and practical guide, six sessions are provided for use individually or as a unit.

SENIOR HIGHS

In Step with Time. By Fred Cloud. This book presents the position that change is nothing new for the church in America—it has lived in the midst of change ever since the first settlers traded trinkets with the Indians and Maryland passed its Act of Toleration. Further, this book convincingly documents how the church has responded to change through its program of home-mission outreach, standing ever ready to meet the need of the hour with new techniques but an unchanging gospel. Cloth, \$2.95; paper, \$1.50.

Youth and Home Missions: A Guide to Study and Action Related to In Step with Time. By Fred Cloud. Written for young people and adult leaders of youth, the guide presents practical suggestions that can stimulate any group toward better programming. Paper only, 65 cents.

Foreign-Mission Study

THEME: *Into All the World Together.*

The books and guides on this theme carry youth beyond the church where

they worship week by week to a sense of oneness with worshipers in grass-covered huts, out-of-the-way chapels, and imposing cathedrals around the world. Ways in which Christians, working together, are helping to interpret the gospel of Christ and to meet human needs are highlighted.

JUNIOR HIGHS

We Belong Together. By Frances Eastman. The five interesting stories, with a prologue, an epilogue, and some brief glimpses of Christians on every continent will help junior highs grow in their sense of belonging to a church that is worldwide. After reading this book, they feel and understand more clearly their own relationship with Christians in Thailand, Angola, Korea, Brazil, and many other countries. Cloth, \$2.95; paper, \$1.50.

How to Use We Belong Together. By Barbara North. This is a program guide for leaders of junior highs, presenting the theme and approach to junior highs for planning and conducting six sessions. Paper only, 65 cents.

SENIOR HIGHS

Turning World. By Betty Thompson. Miss Thompson tells in journalistic style of people and activities that she has seen in many parts of the world. Going beyond her own experiences through travel and personal contacts in the offices of the World Council of Churches in Geneva and in New York, she reports on Christian action others have told her about. Ways in which Christians in many nations are coming together in their concerns and actions are clearly described. Cloth, \$2.95; paper, \$1.50.

Youth and the World-Wide Mission: A Guide to Study and Action Related to Turning World. By Henry Tani. An outline of program possibilities, description of methods, and lots of resources. Paper only, 65 cents.

Of General Interest

Your Faith and Your Life Work. By Elmer G. Million. Interprets Christian vocation as God's call to a life of witness and service.

Whose World? A Youth Handbook on International Relations. By John S. Wood. Showing how action in the area of word affairs is part of every Christian's mission.

When We Work Together. By William Perkins. Fourth in the series of ecumenical booklets.



NATIONAL COUNCIL OF AMERICAN BAPTIST WOMEN

Church World Service

By RUTH B. McKINNEY

THE CHRISTIAN WITNESS has been presented with telling effect by Church World Service in countries where physical hunger and needs of many kinds have been devastating. Aid sent through this agency of the National Council of Churches is sure to reach those who need it.

My first contact with their distribution of supplies was in Hong Kong. I had worshiped at a downtown church in Kowloon. At the close of the morning worship, the young pastor showed to me the other part of their building. On the second floor, where school classrooms were located, there were several large drums of powdered milk and large bags of dried foodstuffs. These were to be given to the people of that very crowded area on the next day.

Faith Hope Nursery

In another part of the city, Section 6, Homantin New Village, is the Faith Hope Nursery. It is partly financed by the Church World Service and managed by the Y.W.C.A. It was established in 1954. Its present location was chosen in order to enable working mothers in this resettlement area to have their children taken care of during working hours. These mothers are hawkers, manual laborers and industrial workers.

There are about 130 children from two to five years of age. The staff consists of a director, seven teachers, and a nurse. The fee is \$15 a month. The children are taken care of from 8:00 A.M. to 6:00 P.M., daily except Sundays. They have two nourishing meals and one tea a day. They are divided into four groups according to age. The older groups have lessons similar to those of kindergartens, such as writing and reading simple Chinese characters, while the younger groups only have games, singing, stories, and so forth.

The nursery employs a full-time registered nurse to direct its health programs. Arrangement has also been made with the Lock-Tao maternity home and clinic for the children to participate in its medical insurance program by paying a semiannual fee of \$6. Those who do not join the medical insurance may get a 20 per

cent discount when medical services are sought.

In addition, a registered evening school is held in the premises for eight-to-twelve-year-old children who have no opportunity to go to day school. A Sunday school, sponsored by the Kowloon Hop Yat Church (Church of Christ in China), is being run for about 180 children in the morning.

On the upper floor of this building is a kindergarten for about 90 children whose parents cannot afford to pay anything for their care. They come in three shifts of 30 each for two hours.

In still another area of Kowloon a Christian center was opened recently. It was built by Church World Service, and its work is being conducted by American Baptists. Hugh W. Smith is director. This center is in one of the large resettlement areas. It is a beautiful, well-designed building, with a chapel, a nursery, and a club room. The very special feature is a playground. There is very little space in Hong Kong where children can play in safety. The streets are the playground for most of them. This is also a place for distribution of clothing for the needy.

In Line for Milk

In these resettlement areas, where refugees are housed in seven-story H-shaped units, 2,500 to 3,000 people a unit, Church World Service supplies powdered milk which has been liquified. Each family is given a card for every child. This card allows a portion, about a glass full, of milk a day. In early afternoon, the people begin to form a line to receive the portions for their family.

Women Meet in Rio

In addition to the continental meetings on June 24, Baptist women from all over the world will meet during the meetings of the Baptist World Alliance in the Music Hall at 1:30 P.M. on June 28 and June 30.

These meetings will afford an opportunity to hear addresses by Baptist women around the world, to enter into the business session, and to worship together.

In one such line, a woman came with three small children at her side and a baby on her back. The baby looked to be about two months old. I asked the mother its age and found out that it was seven months old. Lack of nourishing food made the difference. When children get even these small portions of milk and other foods provided through Church World Service regularly, there is noticeable difference in their weight and their appearance.

On several of our mission compounds there were cans of powdered milk stored. The fact that it could no longer be obtained as a surplus commodity was somewhat of a concern to those who know its need and effectiveness in combating the devastation of malnutrition. Yet there is faith to believe that when their supplies are exhausted, enough money will have been received by Church World Service to make new supplies available.

Permanent Homes for 178,000

On my last morning in Rangoon, Burma, I went with Mrs. F. G. Dickason to a young town which was developing on the outskirts of the city. Here was a resettlement project in which Church World Service had helped 178,000 people find permanent homes. They had been living as squatters in shacks and sheds. Now there were long rows of houses covering a vast area of new land. Some of these houses were not yet completed, but families were occupying them and finishing them as funds permitted. Roads were being constructed to make it easily accessible, and a new and better life lay ahead for many who had almost lost hope.

In one of these unfinished homes, with only half of the floor laid in the main room of the house, there was a small clinic. Mrs. Dickason and a Burmese nurse went once a week to minister to those who were ill. This was the one opportunity for these inhabitants of the area to find any kind of medical care. They cared for wounds and sores, looked after the many illnesses of babies, and distributed necessary medicines when possible.

This was a non-Christian family of eight, whose doors were opened for this service.

The vast co-operative venture of Christians of all denominations through Church World Service has far-reaching effects in many ways. Not only does it meet the physical needs of the destitute and homeless, but in so doing it speaks of our oneness in Christ as we work together. In a world where there seems to be more to divide than to unite, this Christian unity is very important.

The Woman's Society

FOR MEETINGS OF CIRCLES AND SMALL SOCIETIES

His Plan Made Plain

A Service of Installation

By MARIVENE MILLETT BROWN

[Prepare for the installation of officers well in advance of the meeting, so that the service may be meaningful to all who take part. A printed guide will be helpful to the audience. At the front of the chapel or sanctuary, a place separate from the room in which the business meeting is held, there should be a long table, on which are centered an open Bible and a tall white candle. As the women enter the room silently, the organist may play the theme hymn "Dear Lord and Father of Mankind."]

LEADER: "That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death" (Phil. 3:10).

God has inspired man throughout the ages to worship, love and serve him. But it was only through the coming of his Son, Jesus Christ, that his plan for the lives of all men became fully known. "All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men. And the light shineth in darkness . . ." (John 1:3-5). [Leader moves to worship center to light the candle.]

Jesus said that he lived among men: "That ye may know that the Son of man hath power on earth to forgive sins" (Matt. 9:6); "that ye may know, and believe, that the Father is in me, and I in him" (John 10:38); "That the world may know that I love the Father; and as the Father gave me commandment, even so I do" (John 14:31).

And Jesus also promised that his death would not mark the end of God's purpose for man. ". . . He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father" (John 14:12); "Ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8); "This is life eternal, that they might know thee the only true God, and Jesus Christ whom thou has sent" (John 17:3).

Now in the presence of God we ask

these women, who have been elected to lead our women's work in Baptist Church, to dedicate themselves in the name of Christ to tasks in leadership, service, stewardship, missions, training, and fellowship. And more than this, may we each one consecrate ourselves to live fully committed lives in the service of our Master and Savior. With bowed heads, let us hear God's word and sing stanzas of our theme hymn "Dear Lord and Father of Mankind." [Organist plays one stanza of the hymn.]

"Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God" (1 Cor. 2:12). [Sing stanza 1 of theme hymn.]

LEADER: We pray—"That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power which he wrought in Christ" (Eph. 1:17-20). Amen. [Sing stanza 2 of theme hymn.]

LEADER: Jesus prayed—Father, "I

Baptist Women at Rio

Under the leadership of the following chairmen, continental meetings will be held on Friday, June 24, 1960:

Mrs. J. T. Ayorinde, chairman for Africa

Mrs. Estes de Silva Dias, chairman for Latin America

Mrs. M. B. Hodge, chairman for North America

Mrs. A. C. Church, chairman for Australia

Mrs. F. F. Pepper, Chairman for Europe

The North American Baptist Women's Union will open its meeting at 9:30 A.M., June 24, in the chapel of the Baptist Seminary. To it are invited all Baptist women on the North American continent.

have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word" (John 17:6); "Sanctify them through thy truth: thy word is truth" (John 17:17); "Neither pray I for these alone, but for them also which shall believe on me through their word; That they all may be one; . . ." (John 17:20-21); "that the love wherewith thou hast loved me may be in them, and I in them" (John 17:26). Amen. [Sing stanzas 3 and 4 of theme hymn.]

LEADER: And others after Jesus prayed—"That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God" (Col. 1:10); "that ye may know how ye ought to answer every man" (Col. 4:6); "that thou mayest know how thou oughtest to behave thyself in the house of God" (1 Tim. 3:15); "This is the love of God, that we keep his commandments . . ." (1 John 5:3); "He that believeth on the Son of God hath the witness in himself" (1 John 5:10). [Sing stanza 5 of theme hymn.]

LEADER: Will the officers¹ come forward and kneel.² Let us each pray silently for dedication to this call of Christ and for these officers in their elected tasks. [The organist plays "Breathe on Me, Breath of God," giving time for silent prayer and continuing softly as the leader closes the service.]

PRAYER: Father in heaven, we thank thee for thy Son, who became the Light of the World to enlighten our hearts and minds with thy truth, thy love, thy wisdom. We seek thee now, and day by day, to find thy will for each of our lives; for we know that all who love thee are used by thee in the work of thy kingdom and as witnesses to thy love and spiritual quickening. Help us to recognize thy Spirit within us and thy call to service. Forgive us when we make scanty use of the talent with which thou hast entrusted us. Inspire us through thy Word to find clearer understanding of our place in thy plan. Inspire us to seek thee in meditation and prayer with our joys and sorrows, our accomplishments and our needs, giving thee praise for all things. We ask thy special blessing on these women who are now officers, and on this society, that the work which is done may be thy work and done to thy glory. In Jesus' name. Amen.

[The women leave the room in silence, following the leader and officers.]

¹ The leader should list all elected and appointed society officers, chairmen, and chairmen of circles as they come forward.

² This is optional, but it would be inspiring if arrangement could be made for all or some of the women to kneel as they pray.



AMERICAN BAPTIST MEN

Monthly Fellowship Program

FOR JUNE

God's Plan—Man to Man Ministry of Faithfulness

NO GARDEN can prosper long without an adequate supply of water. The life-giving rains bring about their harvest. And by the same token, no Christian can be a proper witness without nourishment from God. The Psalmist said, "... my soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land, where no water is" (Ps. 63:1.)

The validity of the Christian religion is measured by what the world sees in the lives of professing and possessing Christians. Paul cautioned the early believers to forsake not "the assembling of ourselves together, as the manner of some is." Each time we enter our churches, we should find spiritual refreshment by the message brought by a man of God, by the songs of worship which ascend from the hearts of sincere believers, and by the fellowship we have one with another.

Special thought should be given to the fact that as summer and vacation times approach, men should be made conscious of the need of their loyalty to the worship services of the church. If away from home, the nearest Baptist church should be sought out and the worship service attended and participated in.

For the Devotional Leader

Hymns for use in the devotional period could be: "I Love Thy Kingdom, Lord," "Loyalty to Christ," and "O Love That Will Not Let Me Go."

Scripture verses could be: Pss. 27:4; 29:2; 35:18; 84:1-2; 95:6; 100; Matt. 18:19-20; 1 Tim. 2:8.

A men's chorus or quartette could well use "I Want My Life to Tell for Jesus" and "My Anchor Holds."

A prayer for rest, relaxation, and enjoyment of summer beauties, as well as journeying mercies on travelers, together with a desire for spiritual refreshment, could be offered by the devotional leader.

For the Program Chairman

If we close the doors of our church on Sunday evenings it would be rather difficult to explain to folks

wanting to attend, especially the Lord. We praise God that there is ever the faithful remnant in every church (the church within the church)—those who hold fast to the fundamentals of the faith. Many churches in our day with thousands on their roll can muster but a handful for the Sunday-evening service, and many have ceased to have them. But if they only knew what a fellowship and what a joy divine a Sunday-evening service can bring to hearts and lives of Christian people!

"Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths" (Prov. 3:5-6). If we close our church doors any time during the season, we lose our love for Christ in some manner and will be like the church that is spoken of in Revelation 3:15: "I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth."

As we read on, it describes the professing church today as being a rich organization carrying on movements for betterment of humanity, trusting in this world's riches instead of riches in glory by Christ Jesus. In verse 20, the spirit is speaking to the professing church, and as you read this verse you notice that he is on the outside. Brethren, a church is no greater than its leadership. What would we do if we did not have Sunday morning and evening to come and assemble together and worship the Lord in spirit and in truth? What could we do on

Men's Luncheon

American Baptist Convention

Rochester, N. Y.

June 4

Sunday that is more important to our lives than this?

Know then that every soul is free
To choose his life and what he'll be
For this eternal truth is given
That God will force no man to Heaven.

He'll call, persuade, direct him right
Bless him with wisdom, love and light
In nameless ways be good and kind
But never force the human mind.

"Moreover it is required in stewards, that a man be found faithful" (1 Cor. 4:2). We are all stewards of Christ and are here to carry on his work of evangelizing the world, and to tell the lost of Jesus' love for them.

Ask the pastor to speak, emphasizing what it means to a pastor to know that his people are loyal to worship services the year round. He may want to make suggestions concerning family devotional periods while members are on vacation. He may want to solicit the prayers of members for his personal and public worship experiences during the summer months.

The fellowship chairman should contact every man of the church to invite him to attend and to bring a new-comer from his neighborhood. Be sure that four or five of your best "hosters" be on hand early to welcome every man and help him to feel "at home." Make sure all of your committee is on hand, so that each will be willing to do his best in encouraging men's attendance at all services during summer months. Since daylight lingers longer, you may want to provide for a volleyball game, shuffleboard, or pitching horseshoes after the meeting.

The growth chairman could present a plan (after getting approval from the pastor and the board of deacons) for the fellowship to assume responsibility for at least two Sunday evening services while the pastor is on vacation. Your gospel team could conduct the worship, and other committee members could provide ushering and special music. Be sure to distribute prayer lists and regular Bible-reading suggestions for use during vacation periods.

Program Outline

■ Dinner—plenty of potato salad, cold meats, relishes, rolls, and beverages.

■ Reports of secretary, treasurer, and chairmen.

■ Devotional period.

■ Speaker.

■ Fellowship, growth, and action chairmen meet their respective committees to accept the challenge and discuss definite plans to be carried out during the coming month.

■ Benediction.

■ Planned recreation—have some pop or lemonade handy, too.

NEWS

NEW YORK

Convention City Churches

What is the story behind the churches that will welcome the 1960 American Baptist Convention to Rochester? Thirty-eight churches, with 15,954 members, make up the Baptist Union of Rochester and Monroe County. The story of Rochester-area churches has a theme of concern for church extension, for ministerial education, and for the world mission.

Baptist History

If you want to find the history of Baptist churches, or any other historical facts about Baptists, look in the Samuel Colgate Baptist Historical Collection housed at Colgate Rochester Divinity School, Edward C. Starr, curator. A yellowed 1887 "Articles of Faith and Statistical Summary" of the First Baptist Church of Rochester, N.Y., lists the membership figures from its beginning to that date.

The reader will be startled by sharp membership drops and large dismissal totals in 1834, and again in 1871 and 1872. Did that mean a split or a house-cleaning? No! In 1834, the footnotes tell us, 158 were dismissed to form the Second Baptist Church, on the east side of the river in the growing city; in 1871, the 113 dismissed were to help form the East Avenue and Rapids Churches; and in 1872, the 88 members were sent out to launch the Lake Avenue Baptist Church.

Church Extension

This was church extension of the kind Cecil G. Osborne and the First Baptist Church, Burlingame, Calif., have practiced and advocated recently: a church giving members to start new churches. And more than

members was given. At the time of First Church's centennial, the late famed President Augustus Hopkins Strong, of Rochester Theological Seminary, was the church historian. He wrote: "It was in the early part of the ministry of Dr. Robbins [later president of Colby College] that the rear part of the house was undertaken. Moreover, this work was undertaken just after the church had expended \$7,836 upon the Memorial Chapel, where the Lake Avenue Church now stands, and \$4,078 upon the Rapids Mission Chapel [now the Genesee Baptist Church]."

In the same centennial history, Dr. Strong recorded another instance. Note how both the city and the world are treated as one mission. "As Comstock represented this church in earlier years, Cochrane and Moody, the one in Burma and the other in Congo, were its contributions to foreign service. And at home, we sent out eighty-six of our members to form the Bronson Avenue, now the Calvary Baptist Church. A little later, what had been known as the Twelfth Ward Mission was organized as the Meigs Street Church, now the South Avenue Church, most of the members being contributed by the First Baptist Church."

Those church-extension beginnings resulted in four churches of strong memberships, where Baptists are preparing a welcome for their brethren across the convention. General Chairman Livingston H. Lomas, pastor of Calvary Church and a member of the American Baptist Foreign Mission boards, is also a member of the 1960 program committee. George W. Hill, pastor of Lake Avenue Baptist Church, is chairman of the finance committee, and his associates, Charles Thunn and W. Herbert Grant, have housing and hospitality responsibilities. Genesee Baptist pastor, Bruce Lambert, is chairman of host registrations, and Gordon F. Kurtz, of South Avenue Baptist, leads the radio and television committee.

But First was not the last to engage in church extension. In the 125th-anniversary history of Second Church,



First Baptist Church

now Baptist Temple, Glenn B. Ewell, former dean of Colgate Rochester Divinity School and long-time member of the American Baptist Convention budget review committee, wrote of fifty-three members dismissed by First Church to form Second. Some of the 158 previously cited from First Church records must have strayed on their way east.

New Churches

But Second Church lived and grew to give members to form new churches. The record says: "November 1, 1871, seventy members, including Dr. Gilmore [a former pastor, author of the hymn "Lead, Kindly Light," who had become a professor at the University of Rochester] were dismissed to organize East Avenue Baptist Church." Immanuel Church traces its lineage through the later Park Avenue Church to this program of church extension. Dr. Ewell records the forming of Parsells Avenue Church, Atlantic Avenue Church, and the Polish Church, which served its bilingual day and is no more. Robert M. Moore and his associates, William Van Arsdale and Genevieve Jackson, carry on the great traditions of Baptist Temple in their ministry, and as chairmen of convention committees. Other host pastors and churches from those church extension beginnings are James W. Bennett, of Parsells Avenue Church, and Charles



The Church of the Master



Lake Avenue Baptist Church



Calvary Baptist Church

O. Harding, of the somewhat younger Church of the Master, churches of 688 and 1,037 members, respectively. Lake Avenue fostered Church of the Master origins, as it did the earlier Lyell Avenue Church, where Charles W. Harmon serves.

In more recent times, church extension has been channeled through the Baptist Union of Rochester and Monroe County, of which Hale F. Thornberry is executive secretary. Waring Road, Anthony Collea, pastor, and Chili Center, Garnet O. Wright, pastor, are hopeful enterprises. A new building is rising for the large suburban Greece Baptist Church, with which the name of Fred E. Dean was long associated. J. Ralph Shotwell and his associate, Robert C. Frears, carry forward the work at a high level. Dr. Dean now serves the West Henrietta Church in one of the fastest growing Rochester areas.

Other Churches

And in Penfield, George L. Earnshaw leads a village church that has become suburban, as does Alvin C. Foster in Fairport, John Adamczyk in Webster, I. Vincent Lloyd in Hilton, Harold D. Moore in East Rochester, and Albert Dickson in Parma. Fairport also has the growing Raymond Baptist Church. In the near-by seat of Brockport State College, Hugh F. Miller ministers helpfully to a fine people. In the city, Mt. Olivet, once the ward of the Baptist Union, worships in a beautifully appointed building. The pastor, Arthur L. Whitaker, is one of the active committee chairmen.



Grace Baptist Church



Waring Baptist Church

April, 1960



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The emphasis of the Christian Higher Education Challenge is not new to Rochester churches. Old records show large—for the time and for the value of the dollar—yearly contributions for ministerial education. These and the gifts for missions are often to be found in parallel columns. Baptist laymen met in the United States Hotel on Main Street, in 1848,

to form the beginnings of the University of Rochester, and of what has now become Colgate Rochester Divinity School. President Wilbour Eddy Saunders cites this example to Rochester Baptists, and others, who currently support the cause of ministerial education. Church extension called for trained leaders in pulpit and pew then, and does now.

Still Growing

But what happened to old First? Did it perish from giving members and money to start new churches and to send out missionaries and for ministerial education? It was strongest when it did most. Today, under the leadership of C. Everhard Deems, it is renewing its youth in a new and beautiful sanctuary in the Brighton section of Rochester. After five years in the new location, plans are under way for an extension of the education building.

Rochester Baptists welcome you to the convention, that together we may open our hearts and minds toward "The Things That Make for Peace." How else may the church be extended qualitatively, as well as quantitatively, its leadership be both trained and committed, its world mission a witness to the way of the cross by those who walk in it?

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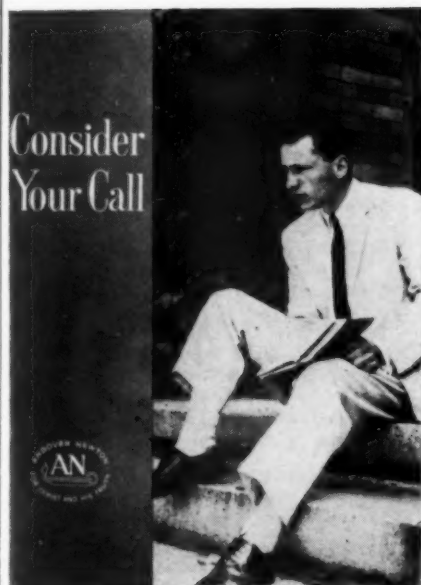
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Tuesday, June 14 Leave Miami on PAN AMERICAN WORLD AIRWAYS for Havana and on to Santiago, Cuba on CUBANA. Meeting with pastors and missionaries in the evening.

Wednesday, June 15 Visit Colegio Internacionales at El Cristo. Lunch at school. Visit the Seminary in the afternoon.

Thursday, June 16 Tour of Santiago including San Juan Hill, the market and other points of interest. Some free time for shopping.

Friday, June 17 Leave for Port-au-Prince. Special flight from there to Cap Haitien. Dinner with missionaries in the evening.

Saturday, June 18 Spend day visiting market, schools, hospital and seminary at Limbe. Lunch at Seminary.

Sunday, June 19 Teams will visit various churches via jeep and land rover, an unforgettable experience.

Monday, June 20 Enroute from Port-au-Prince to San Juan.

Tuesday, June 21 Visits to churches and city points of interest, including Old San

Juan and El Morro Fort. Dinner in the evening with missionaries and Convention leaders.

Wednesday, June 22 Visit Barranquitas Academy. Lunch there. Sightseeing in rural Puerto Rico on the way.

Thursday, June 23 Free time for shopping. Late afternoon departure for Rio de Janeiro.

Friday, June 24 through Sunday, July 3 In Rio de Janeiro. Attend Baptist World Congress in Rio. No formal plans made for this period.

Monday, July 4 Fly to Buenos Aires.

Tuesday, July 5 Sightseeing in Buenos Aires, capital of Argentina.

Wednesday, July 6 Fly to Lima, Peru.

Thursday, July 7 Sightseeing in Lima, the capital of Peru, with fine museums of the Inca Empire.

Friday, July 8 Via Panama City, Panama to Managua, Nicaragua.

Saturday, July 9 Meet with missionaries in Managua. Visit school and hospital, the city market and other points of interest.

Sunday, July 10 Visit churches, evening service at First Baptist Church.

Monday, July 11 Visit churches near Managua. Free time for shopping.

Tuesday, July 12 Fly to El Salvador. Dinner with missionaries.

Wednesday, July 13 Visits to schools in San Salvador and Santa Ana. Lunch at one of the schools.

Thursday, July 14 Free morning for shopping. Picnic supper with missionaries at one of the volcanoes. Visit coffee plantation and mill.

Friday, July 15 Fly to Mexico City.

Saturday, July 16 City tour including University of Mexico, National Palace, Museum, etc. Lunch at Baptist Seminary.

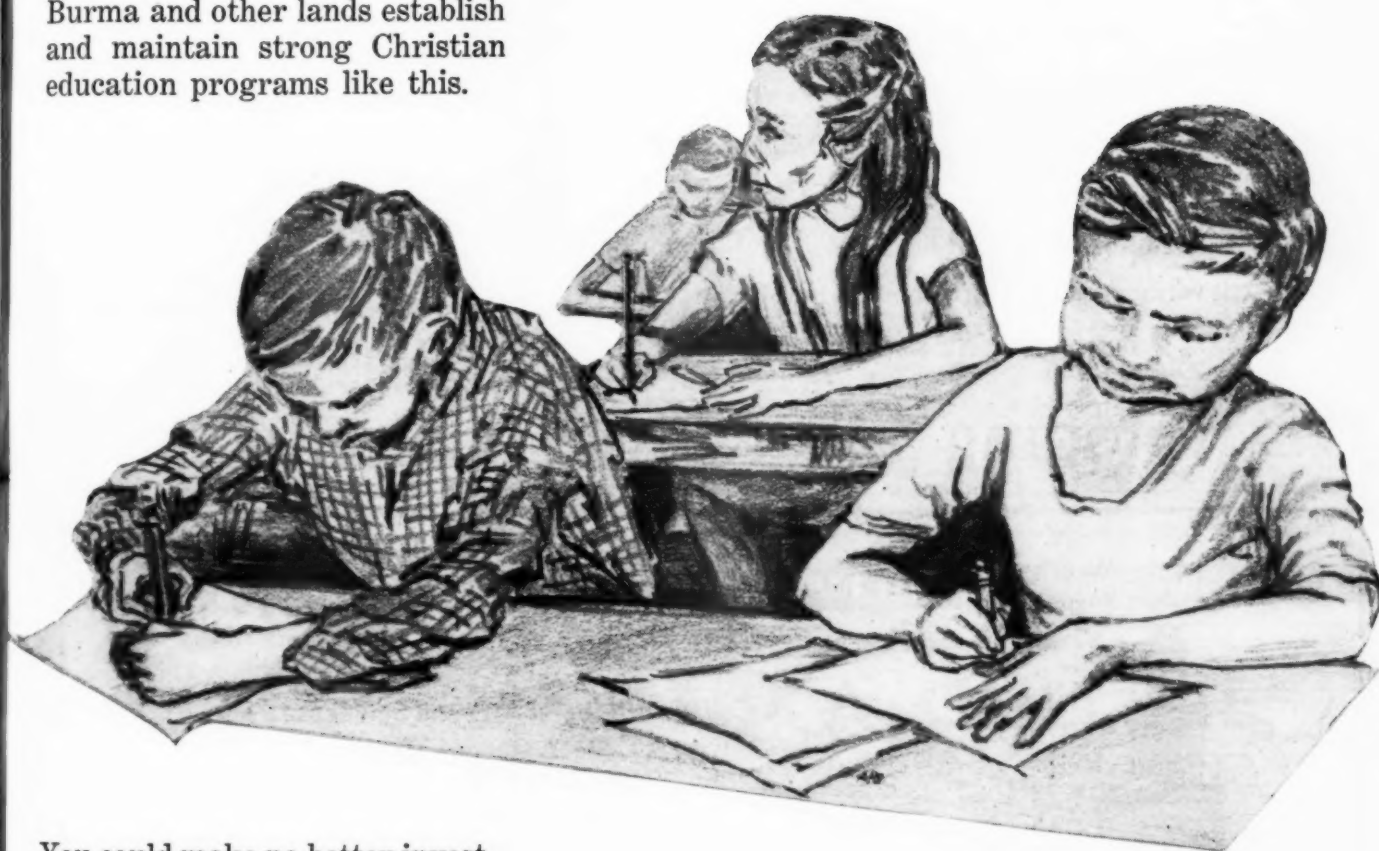
Sunday, July 17 Visits by teams to various churches. Visit Shrine of Guadalupe. Evening in First Baptist Church.

Monday, July 18 Leave for Houston and home.

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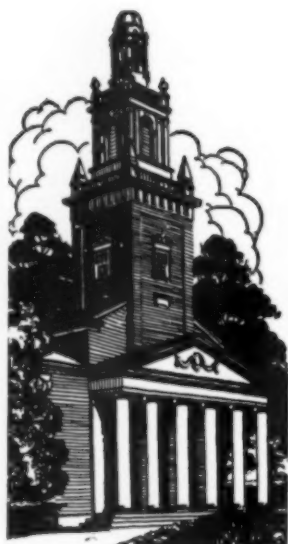
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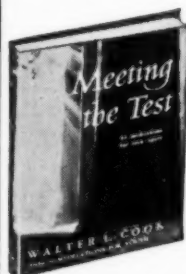
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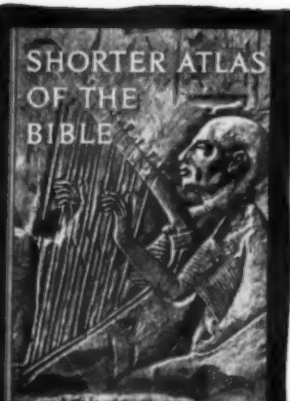
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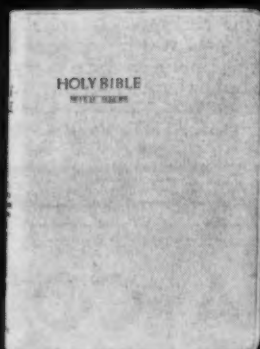
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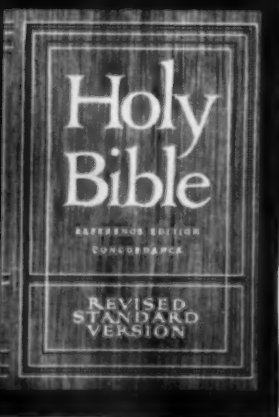
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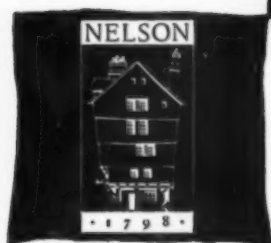
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160 boys attending the high school. The girls include more than 40 in the four-year junior high school and an average of about 20 in the orphanage. There are a number of ways we seek to reach our young students for Christ.

The boys who attend the high school are divided into those who live at home and those who live in the hostel. Under the direction of the assistant superintendent of the hostels, the hostel boys have morning and evening prayer services of their own, as well as the regular chapel service held each morning in school. In addition to these activities, the boys in the hostel have Bible classes every Sunday afternoon. Occasionally, there are special speakers and special events for the boys and girls, such as slides, dramas, and flannelgraph presentations. We are hopeful that this program of Bible study, prayer, and youth activities may strengthen the spiritual life of the Christian boys in the hostel, and be another means of evangelism among the non-Christians.

Teachers Needed

Our number one problem at the school is how to keep a full staff of ten teachers, because we simply cannot afford to meet current wage demands. We are working and praying that a challenging spiritual-life program in this mission field will help call some of our young Christian college students into a teaching career. At a recent conference of Christian workers and laymen, I discovered that almost half of the young men there either had been graduated from, or had taken some training at, this high school. It is easy to see, therefore, why the spiritual life of the hostels is so important, and why we need trained Christian teachers to guide the young people.

Now plans for the school call for it to raise its sights and become a multi-purpose school, with vocational as well as academic courses. This makes the need for an adequate teaching staff even more urgent. What we can do for Christ through the witness of this school in the years to come depends on whether or not our own Christian young people will accept the somewhat lower standard of living that goes with teaching in the village.

Friends of Bhimpore

Another group with whom we must work more closely are the boys who attended school here and now are living in Bhimpore or are away at college or working. Their major tie is that they consider Bhimpore their home village, but within the group there are a variety of educational attainments and interests. This group used to meet for Bible study, hymn-singing, and prayer. But when a key leader went away for

graduate study, they stopped meeting. Later they got together again, this time with more emphasis on discussions of social and political problems. Although this may be worth while, we were concerned that the group, now called the Friends of Bhimpore, should maintain its Christian emphasis.

Last Christmas, many of the young people were back in Bhimpore and we invited them for tea, so we could have Bible study and a general discussion about Christian faith. About forty young people came and stayed three hours. First, we had a thirty-minute Bible study, and then adjourned for tea. Then, we divided into four groups

to discuss their questions about the implications of the Christian faith in their lives and in the lives of all young people. It was a moving experience to see the earnestness and sincerity with which they discussed problems and opportunities in a Christian way.

The picture of missions and missionary work is changing rapidly in India. It may be that the role of missionaries in educational institutions will be changed drastically in the next few years. However, we still see countless ways to serve for those who are willing to adapt to changing conditions.

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Answers to Quiz on page 3

(1) Clara A. Converse. (2) 15,954. (3) Paul M. Harrison, page 14. (4) Moral discrimination, and religious sensitivity. (5) Baptist Missionary Training School. (6) 3,000. (7) William B. Hill. (8) Mary Kirby Berry. (9) Renewing its youth, Brighton section. (10) Boys' and girls' schools, Bhimpore. (11) 1,031. (12) \$15.5-billion, \$12-billion. (13) New Village, Hong Kong.

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St. Paul 4, Minnesota





How can they teach except they be taught

**Christ commanded that we teach all nations.
But how shall they hear without a teacher?
And how can they teach except they be taught?**

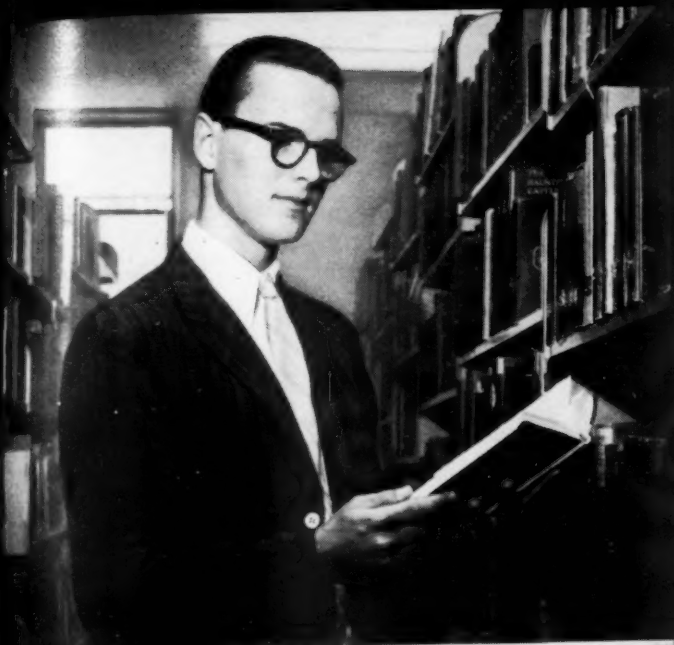
You answer these questions when you support your American Baptist schools, colleges, and seminaries through the Christian Higher Education Challenge.

Each year men and women enter the ministry, become missionaries, or assume Christian lay leadership in the world and are well provided with the intensive training necessary to go and teach all nations. Support the Great Commission through your gifts to the CHRISTIAN HIGHER EDUCATION CHALLENGE.

Christian Higher Education Challenge

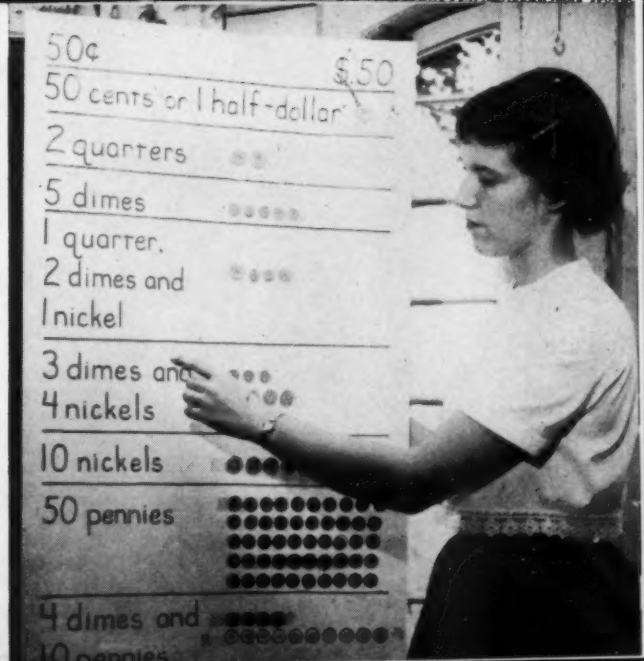
AMERICAN BAPTIST CONVENTION
152 MADISON AVENUE, NEW YORK 16, N. Y.

Leaders in the Making



Baptist Education Day April 24

Use this opportunity to stress
CHEC Week in your church.





"Thy life, thy life was giv'n for me;

What have I giv'n for Thee?"